

SPECIAL DES MOINES EDITION.

THE **CHRISTIAN
CENTURY.**



Volume XVIII.

Chicago and Washington, April 25, 1901.

Number 17.

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See Page 29.



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THE CHRISTIAN CENTURY.

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EDITORIAL.



GO, SPEAK TO THE DRUNKARD.

Don't frown on the fallen; what art thou but clay?
Who gave thee thy breath, and who takes it away?
Does the sun hide its beams at humanity's fall?
What were heaven if its gates did not open to all?

Our brothers, our fathers, are draining the cup,
The future is draped with the woes of their sin;
God bids us in mercy, "Oh, give them not up—
Go, speak to the drunkards and gather them in."

How proudly the mother enfolds in her arms
The fair little boy that has stolen her charms;
And she kisses the hand that has clutched in its rest,
The stray golden ringlet that lay o'er his breast.

Ah! she thinks not that sin sleeps within her embrace,
That the murderer dark to mankind is a brother;
Oh! turn not thine eyes from the wine swollen face;
Go, speak to the drunkard for the sake of the mother.

THE SPIRIT OF CHRIST IN THE CHURCH.

A beautiful legend of the middle ages, referred to by Lyman Abbott in his "Evolution of Christianity," illustrates the change which had passed over the spirit of the church, and its sad decline from the sympathetic and tender humanity of our blessed Lord. According to this legend Jesus Christ comes back upon the earth, and shows himself at a great auto da fe in Seville, where hundreds of heretics are burned in his honor. He walks about in the ashes of the martyrs. The common people throng about him, and he blesses them. The chief inquisitor causes him to be arrested, and at midnight visits him in his cell. "You are wrong," says the inquisitor, "in coming again to the earth to interfere in the work of your church. You were wrong not to accept the offer of the tempter; wrong to undertake to convert the world by silent and spiritual forces. There are but three forces on earth which can keep humanity in check—the miracle, the mystery, and the authority. You have rejected them all to proclaim a freedom and a love for which mankind are not ready. It has been necessary for the church to correct your work and supplement it with the sword of Caesar. You also, tomorrow, shall be burned, for you shall not be permitted to interfere with the work of your church." Christ answers not a word, looks into the eyes of the inquisitor with mild familiar gaze, then stoops and kisses the old man on his bloodless mouth. The old man trembles, opens the door of the cell, and bids the Master depart, never to return. With great power does this legend speak of the change that had come over the spirit of Christ's church since the days of Christ. The mind of Jesus in the church humanizes religion. Theology and the ecclesiastical spirit have often been the most inhuman things in the world. The Spanish inquisitors were devoted ecclesiastics and great theologians, but they were destitute of human sympathy and the brotherliness of Jesus. The church had gained theological dogma and ecclesiastical organization, but it had lost the human and brotherly feeling of the Master.

Persecution of Dogma.

Has it altogether lost this inhuman and unbrotherly spirit of persecution? Largely, but not altogether. Many a man professing Christ, goes about under the hardening and dehumanizing influence of dogma and the ecclesiastical spirit, not sympathizing with brother men, and trying to help them, but disliking and avoiding men, and often the best men because they cannot pronounce his shibboleth and do not belong to his church or his party in the church, and the men who do most of this are preachers! Come, thou man of narrow soul, professing Christ, and hugging the delusion that thy little prejudices and jealousies are zeal for the glory of God, humanize thy religion a bit, open thy heart to the race as Christ did, sympathize with men as men regardless of petty differences, stretch out the hand of brotherhood and human fellowship, and say come brother man, whether thy skin is the color of mine, or thy creed is writ the same, or whether we stand on the same social level, I will do thee all the good I can, and no harm. The man who understands the mind of the Master will this lesson early learn.

Christianity vs. Creed.

The spirit of Jesus in the church would ethicize our conception of religion and greatly facilitate the applied Christianity of which we hear much, but not too much in these days. The most careless reader of the Gospels can scarcely help noticing the overwhelming predominance of the ethical and the philanthropic in the teaching of Jesus. Dr. Hatch in his Hibbert lectures points out the amazing contrast between the Sermon on the Mount and the Nicene creed. "The Sermon on the Mount," he says, "is the promulgation of a new law of conduct; it assumes beliefs rather than formulates them; the theological conceptions which underly it belong to the ethical rather than the speculative side of theology; metaphysics are wholly absent. The Nicene creed is a statement partly of historical facts and partly of dogmatic inferences; the metaphysical terms which it contains would probably have been unintelligible to the first disciples; ethics have no place in it. The one belongs to a world of Syrian peasants, the other to a world of Greek philosophers." If anyone thinks this contrast sufficiently explained by saying that the one is a sermon and the other is a creed, it must be pointed out in reply, says Dr. Hatch, that the question why an ethical sermon stood in the forefront of the teaching of Jesus and a metaphysical creed in the forefront of the Christianity of the fourth century, is a problem which claims investigation. Yes, and when you have investigated the problem you will find that the Christianity of Jesus which was a spirit, a life, a simple law of conduct, had been perverted by the Greek philosophy of the fourth century into an unintelligible creed of abstruse metaphysics; and from this fact it did not take the people long to draw the conclusion that Christianity is an abstract theory for men to believe and quarrel about instead of a divine law of life to regulate conduct and build character after the likeness of God.

Now, if during these nineteen centuries of so-called Christianity men had heard less about unity and trin-

ity, sovereignty and transcendency, total depravity and miraculous regeneration, election and final perseverance, reprobation and retention, apostolic succession and sacramental grace, altitude, latitude, platitude, and the difference between tweedledum and tweedledee, and more about common honesty, sincerity, purity, sobriety, charity, humility, unselfishness, benevolence, kindness, and self-sacrifice for the good of others, and more of the great commandments containing the eternal substance of all true religion and morality: "Thou shall love the Lord thy God with all thy mind and heart and strength, and thy neighbor as thyself;" if this had been the case, if the ethics of eternal life had been emphasized as much as the theology of the creeds written and unwritten, would some of the biggest rogues on the stock exchange today be sanctimonious church officials, and the whole commercial world so honeycombed with lying and cheating that a man scarcely knows who to trust? If instead of fighting over worthless dogmas and empty ceremonies of about the same practical magnitude as the controversy over which end of an egg it is orthodox to break, if we taught men that for selfishness and lying there is no heaven, and for self-sacrifice and truthfulness there is no hell, we would have shown to men at the very least that we understood the spirit and teaching of our Master, that the true issue and significance of salvation had dawned upon us. If we begin with the Christ of the Gospels and hear him for ourselves instead of beginning with creed, dogma, sacrament, priest, or church, it will flash upon us with the force of a new revelation from heaven that doctrinal correctness and intellectual orthodoxy as compared with a pure, true and noble life, amount to little in the sight of God. The mind of Jesus requires harmony between the life lived and the principles professed.

THE CHRISTIAN AND THE STATE.

From the beginning of our national life there has been a strong tendency to separate the interests of the church and state, growing no doubt out of those hard experiences through which the pilgrims of Plymouth Rock and the cavaliers, the founders of the Massachusetts colony and of Virginia, had both passed as British subjects. This principle of separation was rigidly applied in the organization of all the commonwealths that grew out of the original colonies, and has been one of the fundamental doctrines of the republic. In this arrangement there is wisdom, for any organic and official relation between church and state must be a limitation of the best life of each; yet the principle may be carried so far that an absolute divorce grows up between religion and civic affairs. Against such an estrangement early Christianity, as recorded in the New Testament documents, affords an emphatic example of protest.

The Christians, both Jew and Gentile, were perhaps the most unhappy of all members of the state in their relations with government. They were constantly subject to espionage and persecution in the exercise of their religion; they were hated and despised of all men for the sake of Christ. Yet no precept is more luminous or informing as set down in the New Testament than that of loyalty to government.

State Officials Ordained of God.

The Apostle Peter enjoins his readers to "honor the king" in the same breath in which he bids them "fear

God." The Apostle Paul in more than one exhortation emphasizes duty of loyalty to the state, and the thirteenth chapter of the Epistle to the Romans constitutes a classic on the subject of civic responsibilities. In this great passage he speaks once, and again and again of the civil magistrates as "ministers of God," deriving their powers from heaven, and as ordained of God to administer the affairs of state; and bids his brethren regard with loyalty their administration, and submit in all possible matters to their leadership. It is a singular fact that the very man who stood at the head of that government to which the apostle exhorted "loyalty" was the Emperor Nero, a monster of iniquity, the very incarnation of diabolism, the "wild beast" which was ravaging the fair fields of Christian life, and whose picture is painted in lurid colors in its apocalypse of John. Yet even this creature was to be regarded as a "minister of God" in the capacity of his civil administration. The reason of this sentiment on the part of the apostles is apparent; they know that kings come and go, but the kingdom abides; the old passes way and the new comes, and behind the figure of a Nero or a Caligula there could be already discovered the features of a Constantine or a Theodosius who was yet to rise, with the same powers of state, but with a Christian character. It was a fact that the state was a divine institution, however human and fallible a given ruler might be; and seen in this light the office of a public servant was considered as sacred as that of a minister of the gospel.

A Public Office a Sacred Trust.

Herein lies the secret of all municipal and civic reform. There needs to be born in the heart of the nation the sentiment that its public servants are chosen to a sacred office; that the man who becomes president, senator, representative, governor, assemblyman, mayor, alderman or sheriff, accepts an office which is not merely secular but sacred; that he is "a minister of God attending continually" to the tasks of civic righteousness; that his administrative service is as sacred as is the function of the man who ministers at the communion table. Not until this sentiment prevails will men chosen to office in the commonwealth enter upon their political duties with the sense of a divine call, nor will the people whose representatives they are demand of them the administration of their tasks in the spirit which Christianity inspires. Such a commonwealth was seen for a brief time in England, and whenever the spirit of Cromwell broods upon the chaos of modern political life there order, symmetry and righteousness are seen to emerge, and one feels like crying as did Wordsworth or Milton, "Thou shouldst be living at this hour." And perhaps this cry, with its longing for the return of Cromwell, the strong and incorruptible commoner, is the proof that he actually lives again in the spirit of a generation rising to demand political regeneration and civic righteousness.

"THE FACT OF CHRIST."

A timely book under this title has just appeared. It has been written in the atmosphere of modern thought. While simple in style, it is accurate in scholarship, and often states threadbare truths in a fresh and original way. The message of the book is so important that we shall endeavor to give the substance of it; allowing the author to speak for himself.

The central thought in the book is that the primary fact upon which Christianity is based is neither theological nor ethical, but personal. It is not the teaching

of Christ, nor the work of Christ, but Christ himself. Christ alone among the world's great teachers embodies in himself the doctrines which he taught. Other teachers proclaim the truth, he is the truth; other teachers are torch-bearers, he is the light giver.

In History.

Christ is first of all a historical fact. That he lived among men is indubitable. He has a fixed and definite place in the world's history. He made a unique impression upon the minds of men. The transcendent purity and dignity of his character marked him out as the greatest and best man who ever lived. Equal he had none. To say that he stands at the head of earth's great ones does not state the case. One thing forbids his possible classification with men, and that is sinlessness. He was separate not from sinners only, but also from saints. He stood apart. He insisted upon repentance, but he himself did not repent; he insisted upon confession of sin, but no confession of sin ever escaped from his lips. He was not a sinner but a Savior; and conscious of his ability to minister saving help, he stood before sinful men saying, "Come unto me; for in me, and in me alone, is eternal life."

In Personal Experience.

But Christ is more than a historical fact; he is also an ever-living fact of present and personal experience. It is upon the dual ground of Christ as a fact alike in history and experience that the Christianity of to-day rates. Christianity arose at first from men coming face to face with Christ; it is continued by men having the same living, personal contact with him. "The Christian religion depends," as Dr. Denny has said, "not only upon what Christ was, but upon what he is." Or as another has said, "a perverted picture is always the result when we take account of either the spiritual or the historical Christ, to the exclusion of the other."

Having found the authentic site of Christianity we must proceed to build upon it; in other words, we must proceed to inquire into the meaning of Christ as a fact alike of history and of experience. We must study Christ in both of these aspects that faith may have both a historical and a spiritual witness; for faith is not complete until the outward and the inward witness about Christ interlock; until, in short, the historical seals the spiritual and the spiritual signs the historical.

Its Significance.

The fact of Christ has great meanings. The first meaning has reference to moral life and character. He gives to men a new conscience, a new center of authority, a new standard of conduct. The norm of this new character is Christ himself. He is the living law which men are to obey; the living ideal which men are to follow. The distinguishing elements in the character of Jesus were holiness, love, forgiveness and humility. These, as developed by him, were a new growth, and in their sum total presented to the world a new type of character. But in Christ we have more than the model of true character, we have the moral motive power by which true character is to be produced; the power by which the sublime heights of moral character which he occupied are to be scaled. Through the power of his own living personality he imparts unto us a new spirit; his own spirit; the spirit of purity, of love, of forgiveness, and of humility which he himself possesses. And this he can do because he is not a dead memory, but a living spirit. The assertion that all that Jesus was he is still found to be,

is the most notable thing in the New Testament. There is nothing like it in all literature; nothing like it in any other religion. And it is this truth—that Christ is not a fading ideal, but a living, spiritual personality; not the teacher of the highest ethical principles only, but the power that inspires men to the highest moral achievement—that constitutes the fulness of meaning of the fact of Christ for character.

Final Meaning.

But there is a further and final meeting to the fact of Christ. He gives to men the final answer to the soul's questionings after the living God; he brings before the seeking soul the object of the quest of faith. This he does not by his teaching, but by the fact of what he himself is as a man. "He that hath seen him hath seen the Father." God is found not beyond him, but in him. "When we confess his Deity," says Hermann, "we simply give him his right name." The inevitable conclusion to which we are brought is that Jesus means God.

Next comes the question, *Cur Deus homo?* For what end did Christ become the incarnation of divine life and power? To this question Scripture supplies the answer in the repeated affirmation that he became man for the purpose of taking away sin. He united himself with a sinful race that he might grapple with, and solve, the problem of sin. Sin had brought the race under condemnation and the problem of sin resolved itself into the problem of forgiveness. Sin and punishment are, as Plato declared, "riveted together." The problem before Christ then was this—How to abrogate the just and ethically true connection between evil and its due punishment without ethical disorder or moral chaos. This, as Dr. Chalmers puts it, was "a problem fit for a God." The solution of that problem was found by Christ in the sacrifice of himself, which culminated in his death. His blood was shed for the remission of sin. In him sin is condemned; through him God forgives. In him is found the way of forgiveness and reconciliation. This is the final meaning of the fact of Christ.

A Criticism.

Our one criticism of the teaching of this book comes in here. As we see it, the obstacle in the way to forgiveness was not in God as our author seems to hint, but in man; and the ethical aim of the sacrifice of Christ was to bring man unto repentance that he might be safely and wisely forgiven. Christ died the just one for the unjust to bring men to God. Through him men "receive the reconciliation." Any view of the sacrifice of Christ that obscures its purpose of reconciling man to God robs it of its power of ethical appeal.

Our author is altogether right in making the oneness between Christ and humanity the basic principle of the atonement. Christ accepted the conditions in which man stood even to the point of being made sin on man's behalf; and now God cannot look at us or deal with us apart from him. When union becomes reciprocal Christ becomes a saving power in the life. Forgiveness is not only because of him, but in him. "There is therefore now no condemnation to them who are in Christ Jesus." Or to state it positively, there are life and fruitfulness to those who are in abiding union with the True Vine.

According to this view a Christian is one who not merely understands the meaning of the fact of Christ, but one who "proceeds upon it"; one who, in other words, responds to the meaning of the fact as it is brought home to his intellectual and moral conscience; giving to it not only intellectual assent, but moral obe-

dience; and relating it to all the facts of his life. To be made a Christian is to make the fact of Christ the first principle of the life.

THE PLACE OF CHRIST IN THE PREACHING OF TODAY.

The Christian preacher is a preacher of Christ. He is a specialist. He moves within a limited circle. He is not forbidden to have interest in the wide-spreading fields of human thought; the whole range of literature, art, politics, philosophy and science is open to him; but only on one condition, and that condition is that he enter these fields of investigation in order that he may bring back spoils of truth and lay them at the Redeemer's feet. Everything is to be studied with the definite purpose of gaining a clearer and larger vision of Christ and his kingdom.

The preacher is, first of all, to be an interpreter of Christ. Too little, far too little, has been made of the interpretative work of the pulpit. To say that the preacher is a herald of the good news is no sufficient statement of his function. If he is not more than a herald he has no place in the pulpit. Besides announcing the facts of the Gospel he is to explain their import. He is to be an interpreter to others of the things of Christ; he is to unfold to others the divine ideas couched in the facts, so that imprisoned forces may be let loose, and may be set in practical operation.

Old Story Renewed.

There can be nothing new in the subject matter of the Gospel. To it nothing can be added; from it nothing can be subtracted; but new interpretations of it are continually to be given. The Christ is to become better known that he may be more fully made known. The deeper things of Christ are to be revealed to the preacher's soul by the spirit, that they may form the burden of a personally received message, which shall give freshness and force to the old evangel. From new experiences of Christ are to come new messages. Only those who "follow on to know the Lord" can be interpreters; and only interpreters can be leaders.

In the preaching of every age there is a new point of emphasis. The old Jerusalem Gospel has to be preached with a new accent; it needs more than re-translation; it needs restatement; it needs such a new adjustment of its contents that the eternal truth shall become "the present truth."

The preaching of each succeeding age has had its particular point of emphasis—its distinctive note or accent. Paul dwelling in the shadow of Calvary made the cross the center of all his thinking. Writing to the Corinthians, he said, "I determined not to know anything among you save Jesus Christ and him crucified." Some are determined not to know Christ crucified; Paul was determined not to know anything else. But is that the whole of Christ? That it is the grand central truth of the Gospel, the truth which constitutes the palpitating heart of the Gospel, the truth which gives to the Gospel its quickening energy and saving power, it is useless to deny. But is that all there is of Christ? Does not the circle of his offices include those of prophet and king as well as that of priest?

Where is the emphasis to be placed today? The cry of the closing century was, "Back to Christ." What is the cry of the new century? "It is "Forward with Christ"; forward with the living, loving, leading,

saving, conquering Christ—the Christ who is the life of the present and the hope of the future—the Christ whose spirit is now moving upon the troubled waters of our social life—the Christ who is making all things new—the Christ for the manifestation of whose power and glory all creation is waiting.

Philosophic thought has been moving in its theistic quest along the line of the divine immanence, and it is along this line that the preaching Christ must meet the world's thought. This age having rediscovered the historical Christ must discover the living Christ. The Christ of today is the Christ for today. No mental representation of him can take the place of the living reality; the facts of the Gospel are facts about him; Christianity as a doctrine is the means of which Christianity as a life is the end.

Along with new interpretations and new points of emphasis there must be new applications to suit new conditions. The aspects of Christ which need present-day emphasis are the aspects which meet present-day conditions.

As a problem to the intellect Christ must be presented as the one in whom theistic idealism finds its fulfillment. It is not man, as Dr. George A. Gorden affirms, who is "the interpreter of nature and the revealer of God," but the Man.

Redemption in Christ.

As a problem to the soul Christ must be presented as the power of God unto redemption; as having not only the value of God, but as having the attributes of God; as able to save unto the uttermost, because, although in the form of man, he was endowed with all the prerogatives of God.

As a world problem Christ must be held forth as the redeeming power in human life; the power working effectively for social betterment. It has been truly said that "what is last in development is first in intention." The primary intention of God was to redeem the world—to make it part of the kingdom of heaven. The Gospel which Christ preached was the Gospel of the kingdom, the present salvation of the whole of life—saved homes; a saved community; a saved world. The attainment of these ends is the practical aim of the Gospel of Christ, and hence of Gospel preaching. There is such a thing as applied theology, just as there is such a thing as applied mathematics. Mark, we do not say applied Christianity, for Christianity is theology applied. It is the doctrine about Christ applied not only to the whole range of conduct, but also to the social needs and conditions of society—to the labor question, to the liquor question and to every social question that might be named.

It is said that when Raphael painted his Sistine Madonna it was not so much his intention to produce a great picture as to present a lofty idea which would stir human hearts and inspire them to noble deeds; so the true preacher breathing the air of his own age is to give it the new interpretations of the Christ for which it is pining; so that men may be moved to diviner living. But in what he has gained he is not to rest content. Knowing that the reality is greater than its representation, that the Christ is more than the Gospel, he is to seek after still larger knowledge that he may come over closer to the ideal. To give the ideal new form is to give it new power. The highest ideals are ever the mightiest forces. Hence there is nothing more practical in its aim and results as the growing vision of the Christ.

THE OUTLOOK.

A Great Offering.

Grace Episcopal Church, New York, of which Rev. W. R. Huntington is pastor, made an Easter offering amounting to nearly \$100,000. This was done without any special pressure. It is one of the many signs of a growing liberality in the United States.

A Catholic View of Marriage.

Archbishop Bruchesi of Montreal issued a pastoral letter in which he declared that all marriages between Catholics and non-Catholics without the dispensation of the church are null and void. This was sent out notwithstanding the courts had decided such marriages legal. Of course the civil courts are right. The Catholic church is less religious than a civil court. And there can be no doubt that its unreasonable claims regarding marriage and the false views concerning the nature of it have contributed to very undesirable conditions in the social body.

Good Signs.

There are many good signs on the political horizon just now. There is an evident revolt against bossism. The overthrow of Platt in New York and the present determined movement to do away with Crokerism in the same city is to be hailed with delight. These things are being brought about not by hysterical and would-be reformers but by substantial men who have given thought to questions and methods of government and who seem to have better ideas of the meaning of public office and law-making bodies. Men who believe that public office is a place for service and not a place for fame, power or emolument, and who have natural ability and good equipment, will be safe to trust.

Catholic Schools and Taxes.

Rev. James P. Fagan, vice-president of Georgetown University, recently made an attack on the educational laws of the United States. The burden of his speech was that Catholics who do not patronize the public schools should not pay taxes to support them. Everybody but a Romanist can see that the introduction of such a principle into the body politic would at once render taxation an impossibility and would result in the destruction of the government itself. The public school is a necessity to the perpetuity of the government. And besides it is far superior to the parochial school. It does not become the Catholics to complain of discrimination in the way of taxes, for they probably control more untaxed property than any body of people in this country and a great deal of it is as truly private, and more truly so, than a factory, a department store or a street or rail-way car.

Dr. J. M. Buckley on Christian Science.

Dr. J. M. Buckley's idea of Christian Science was forcibly expressed in a Methodist conference, when one of the ministers who had adopted that notion was dropped from the roll of members. He wanted his parchments returned—whatever that may mean—and it was opposed and defeated by Dr. Buckley, who called Christian Science a superstition and gave his ideas of its results in the following words:

"Up to the time this brother was infected with this bacilli he was a manly, simple preacher of the Word of God, with the interest of this church and his fellow-men at heart.

"This man has left us for a hostile religion. He has gone to a faith that destroys the nature of sin and

takes away the feeling of personal responsibility. Here is a man who repudiates the doctrines of Jesus Christ. Having cast all these away he must have undergone a mental and moral change. A man who would continue in the church holding these ideas would be a curse to the faith."

A Remarkable Speech.

Senator McLaurin in opening his campaign for re-election made a remarkable speech before the Southern Manufacturers' Club at Charlotte, N. C. He advocated breaking away from the old ideas which he considers have so long held back the South and entering the world of broader things in the struggle for business supremacy. He believes the South can again become the dominant section of the country. He favored national expansion and declared that no one was deceived by the cry that it is like Roman imperialism. The spirit of the speech is good. No section can live on the past, however glorious it may have been. It is not only wise but right to accept in good faith the deliberate judgment of the people, unless one is convinced such a thing violates moral principles. We cannot so easily agree with the substance of the speech as with its spirit. It can never be made plain that the supreme aim of any country or any section of a country is commercial supremacy. Let governments make men and not money. That ideal alone will clear the moral atmosphere.

The Cost of the Boer War.

The cost of the Boer war has been so far \$755,000,000 to England, and the war is not ended and the Boers are reported to have made considerable gains recently. The national debt of England, which is already \$3,437,500,000, will increase this year \$300,000,000. This will be in addition to the fact that the people are still to be burdened with heavier taxation. Incomes will be taxed 29 cents to the five dollars; sugar will be taxed 1 cent a pound more, molasses 50 cents a hundredweight, glucose 40 cents a hundredweight and coal 25 cents a ton as an export tax. The new taxes cause great opposition, and if an English election were near at hand even the government organs admit that the government candidates would have a hard time. This state of things may be looked upon as the financial rebound of tyranny. The iniquity of the South African tyranny is bolstered up and made possible by this burden of domestic tyranny. How long will it take the nations that are drunk on war to get sober?

English Methods in South Africa.

When Weyler instituted his inhuman method of reconcentrado in Cuba it appealed to the American heart and helped to bring on the Spanish-American war. This is the method now being used by General Kitchener in his war with the Boers. And the suffering of the Boer women and children is said to be horrible. They are naked and starving, and appeals are being made to the civilized world to feed these people reduced to such straits by English love of conquest. We agree with the Boston Post, which says:

"Does the British government look to the humane sympathy of the rest of the world to clothe and feed this multitude of widows and orphans in order that Englishmen may be free to devote their money and their energies to conquest?

"Humanity may respond, but it will be with a stern protest against the cruelty which has made such aid necessary and against the indifference on the part of Englishmen that has led to the call upon Americans."

CONTRIBUTED.

IT MATTERS MUCH.

It matters little where I was born,
If my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow and care;
Whether in youth I'm called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where is my grave,
On land or in the sea;
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel Death comes down
And marks my brow with his loving touch
As one that shall wear the victor's crown,
It matters much!

HOW DID CHRIST COME?

By James M. Campbell.

This is an important question; for the form in which he came is the form in which he is present. Is there any intimation of the way in which he was to come? An answer, which is supposed to close the entire case, is found in an erroneous and superficial interpretation of the words, "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts I:II). Alford says of the expression "in like manner" (hōn tropōn) that it is "to be taken in all cases literally, not as implying mere certainty." It would be nearer the truth to say that in no case is it to be taken literally, but always as implying mere certainty.

There are in all seven instances in the New Testament besides that in the text already quoted, in which the phrase occurs, and it is safe to say that in not one of them is it employed as a modal sense. A rapid glance at these texts will make this apparent. When Jesus said to the Jews, "How often would I have gathered thy children together even as a hen gathers her chickens under her wings" (Matt. XXIII:3), does any one for a moment suppose that these words indicate the outward form in which our Lord was to gather spiritual wanderers to himself? Or, when one of the two Hebrews whom Moses separated in a quarrel turned round and asked him, "Wouldst thou kill me, as thou killedst the Egyptian yesterday?" (Acts VII:28), are we to suppose that he had in his mind the precise form of death to which the Egyptian had been subjected? Or, when Paul says to Timothy, "Like as Jannes and Jambres withstood Moses, so do these also withstand the truth" (II Tim. III:8), are we to infer that the opposition of the libertines who listened to Timothy took on exactly the same form as that of these two notorious opponents of Moses? Or, when Jude declares that those who give themselves over to sins of the flesh shall suffer eternal fire, "even as Sodom and Gomorrah, and the cities above them"



(v. 7), are we to conclude that their punishment was to be the same in form as the fiery judgment which fell upon the cities of the plain? Or, when Paul utters before the Council in Jerusalem the manifesto, "We believe that we shall be saved through the grace of our Lord Jesus Christ in like manner as they" (Acts XV:II), can we conceive that he is referring to anything save the certainty of the salvation of the Gentiles? Or, when he tried to comfort his fellow-voyagers during a storm by saying "Be of good cheer, for I believe God, that it shall be even so as it hath been spoken unto me" (Acts XXVII:25), can any one imagine that his words denote anything more than the certainty of deliverance?

Certainty of His Return.

The application of this induction of instances to the correct interpretation of the text in question, is obvious. All that can be legitimately drawn from the expression "in like manner" is, as Meyer has so well said, that Jesus would come even as his disciples had seen him go away. The emphasis is not to be put upon the form of his going or coming, but upon the fact that he was to come just as really as he had gone. The force of the words is, "This Jesus, the very same Jesus who has vanished from sight, shall come again even as ye have seen him go away into heaven. The heavens that opened to receive him will open to restore him. You will not be separated from him forever. Do not stand gazing up into heaven! Return to your tasks with joy and hope. In a little while your lost Lord will come to you to abide with you forever."

However much he might be changed outwardly by his ascension he was to be in no essential respect different from what he had been. His identity was to continue. In being glorified he was not to be dehumanized; in being exalted above the highest heavens he was not to be lifted out of sympathy and fellowship with those whose nature he wore. He was still to be the friend and brother of man. There was to be no broken link in the chain of common relationship which bound him to his own. His glorification was to be the glorification of humanity; his spiritual presence was to be the presence of the human Jesus brought home to the universal heart. The same Jesus; himself and none other, was to come back as he had gone up.

Return Recognized.

Did his disciples find him again? Did they see him return? Who can doubt it? They saw him come amid signs and wonders manifold. His coming was accompanied by signs which were visible to the senses, but the coming itself was spiritual and invisible, and was discernible only to the eye of faith. With their restored Lord they were consciously reunited. In his Presence they rejoiced as those who had found a friend whom they had mourned as dead, a leader whom they had given up as lost. In "the Acts of the Apostles" the central thought is that of a present Christ working with his people and giving them prevailing power. The coming of Christ is the great event with which the book opens, and which it illustrates. The book itself is a record of the things which the risen, living, present Christ did by his Spirit through the apostles.

What is the proper attitude for the saints of today? Is it that of looking with straining eyes to a shut heaven which still retains the absent Christ? Or is it that of looking up into the face of the Christ who has come, and whose loving Presence broods over every heart? When we look to heaven to find Christ we look too far away. "Say not in thy heart, Who shall

ascend into heaven? that is, to bring Christ down" (Rom. X:7). The Lord has descended from heaven and is inseparably united with his people. Instead of going back of his Presence, and waiting with heart-breaking agony for his long-delayed appearing, they are to rejoice in his Presence as a blessed certainty. Instead of looking up into the silent heaven listening for some message from the Master, catching the inspiration of his Presence, they are to look around and see the world which he surveys, and answer in his name to its calls for help. Those that look to the heavens are in danger of overlooking the things that have come from the heavens. Those that keep gazing heavenward are in danger of looking away from the things that are close at hand.

"If I kept my eager eyes
Always uplifted to the skies—
Some little thing
Beneath my feet might lying be
That needed tender care from me."

He looks too high who looks above the duty that is near and the Christ who is present.

THE VALUE OF DOUBT.

James N. Crutcher.

"Life's single road often splits into the bypaths of Faith and Doubt." Around the base of the mighty rock, "rising full in the road of journeying humanity, the tides of generations divide as part the long, racing billows of the sea about some awful cliff." We are often impressed with the broad sameness of the human lot, which never alters in the main headings of history—hunger and labor, seed-time and harvest, love and death, faith and doubt. "As the great river courses that have shaped men's lives have hardly changed, even so with the currents that ebb and flow in human hearts, which pulsate to the same great needs, the same great loves, the same great terrors." The star-quenching angel of the dawn, as he travels with broad, low sweep toward the west, sees the same outline of firm land and unstable sea that he saw when order was brought out of the great void, and the Angel of Light, as he looks down upon a throbbing world, sees the conflict of changeless Faith and yielding Doubt.



Doubt vs. Unbelief.

The student who questions the stars, the sages or his own soul, must know that his questioning is born of doubt. Doubt does not, unbelief will not understand. Doubt is an honest seeking after light; unbelief is an obstinate contentment with darkness. Doubt is involuntary; unbelief is voluntary. One leads to the realm of knowledge and power; the other to stagnation and death. "It is true that all religious truths are doubtful," says Drummond. And he adds: "Even the fundamental truth—the existence of God—no man can prove by reason. This leads to intellectual humility." Herein is the real value of Doubt. The man of worth in the Kingdom of God is one who will have no "hearsay," but goes to the task of finding out for himself if these things are so. There is a danger of a willingness to accept the teaching of a teacher without proper study of the points at issue.

Jesus' Patience with Doubt.

Jesus had little patience with questioners whose motives were evil, but to such anxious learners as Philip, and Thomas, and Nicodemus, we have lessons of divine patience with Doubt. (John 14:5-9; 3:1-6).

Peter would walk to Jesus on the sea, and made splendid progress until he "saw the wind boisterous," and then the waves began to claim him. Even when Doubt is leading, we must have our eyes on the Christ, letting waves of unbelief roll high and winds of infidelity be boisterous. If we notice these things, and take our eyes off the Christ the old story will be repeated. The Bereans heard teachers, and then "searched the Scriptures daily" to verify what was heard.

"There is more faith in honest doubt,
Believe me, than in half the creeds."

The word Doubt is better understood when one learns that it means "the untying of knots." (Dan. 5:12, 16). Thomas doubted until he had the testimony, and then, "My Lord and my God." David, the doubter in "The Reign of Law," heard sects abused and wanted to hear their side of the story before a conclusion was reached. He heard the preacher discountenance the reading of certain books, and forthwith went and bought the books. His was not unbelief—it was a desire to learn, to know, in order that he might give a reason for possessing the hope of his life. And in this is the safety of the faith of every man. "The danger is in the rear"—let us go "forward to Christ."

Paris, Texas.

HOME MISSIONS IN THE EAST.

W. J. Wright.

North and east of the Potomac river the Disciples of Christ have only 190 churches, and in this territory reside nearly 20,000,000 persons! The city of New York contains a population as great as the combined populations of ten of our Western states and territories, and in this vast city we can claim but a half-dozen organizations, not one of which can be called strong when compared with hundreds of our churches elsewhere. In and about Cincinnati we have about the same number of churches as in the entire group of New England states. In two of those states we have not a single organization. We have cities in the Atlantic coast states having 100,000 inhabitants in which the Disciples are unknown. Yet the greatest relative gains made by our people annually and the best missionary offerings for all purposes, comparing our numbers with those in any other given territory, have for several years past been gathered in the territory mentioned.

We have no school or college in all this region; we have no paper excepting the local papers published by single congregations; we have no evangelist to care for weak churches, assist stronger ones or plant new ones. Our needs could only with difficulty be made greater than at present. This is the Macedonia into which we pray the brotherhood to come and help us through the American Christian Missionary Society. The entire amount given that organization last year could be wisely spent in New York City. If the Disciples are ever to impress the people of this land with the plea for the Restoration of Primitive Christianity, it is time that more attention were being given this, the most populous part of it. We should make the best offering in our history for home missions, and even then we will be unprofitable servants. The first Lord's day in May should be a high day in every church, and every individual should go up with the best offering in his history. Help home missions to the front.

Washington, D. C.

A GLIMPSE AT THE SOCIO-LOGICAL TEACHINGS OF THE NEW TESTAMENT.

M. B. Ryan.

The New Testament as a Text Book.

The New Testament is the newest book on the social question. Phenomena are fleeting. Principles are

eternal. The New Testament is a book of principles. We will not find here a treatment of specific phases of social development. The "problems" which arise to vex society, and to press for solution, are not dealt with as such. Monopolies, trusts, tariffs, the warfare between labor and capital, the railroad question, the question of the currency, monarchy, democracy, capitalism, socialism, are not New Testament themes primarily. The New Testament goes deeper than these. These are passing problems. They are peculiar to certain stages of social development. There was a time when they did not trouble the world; when, as "problems," they did not exist. There will come a time when they will no longer trouble the world. They are to be solved, and relegated. And other "problems," more significant doubtless, if not more troublesome, will press for solution.

In the nature of the case the New Testament does not enter into the discussion of these passing phases of social evolution. It is a book for the ages. It deals with things that are basic. Its realm is the realm of abiding things. It lays down principles, the warp upon which the web of society must be woven, if it be woven aright. Each age furnishes its own woof, fine or coarse, bright or sombre, beaten hard or soft, as the case may be. But all to be determined, in direction, in relations, in utility, by New Testament truth.

Elementary Principles.

The facts of the New Testament are fundamental facts. They have to do with inherent relations. They can never be outgrown. They are always equally pertinent. The changing expression of the life of society makes no change in their bearing on the relations of men. To the Jew in Jerusalem, the Greek in Athens, the monk in the mediaeval cloister, the Pilgrim fathers at Plymouth, and the modern man of business in New York, or Paris, these facts were, and are, alike, full of significance, and timely.

If the New Testament deals with social phenomena at all in detail, it is as illustrative of its principles. Its truth may be thus demonstrated by concrete examples. But it is the truth, not the example, that is of importance. The truth is not thus run into rigid forms which must grow antiquated in the march of time and unsuited to the ever new needs of the world. It is rather preserved, as the wine of life, in vessels which may be passed on from age to age, bearing their vitalizing contents to the generations of men.

This makes the New Testament an ever new and pertinent text-book on the social question. Other books have a passing interest, corresponding to the passing phases of social development which they discuss. Malthus, on population, was once an authority. It is now studied only by the curious. John Stuart Mill's once highly prized work is now fast being buried under a mountain of newer economic writings. "Progress and Poverty" was, ten years ago, in everybody's mouth. Ten years hence, few will use it in economic discussion.



Karl Marx's "Capital" is the great fountain of authoritative argument and exposition for present day scientific socialism. We shall see the day when, like "Uncle Tom's Cabin," it will be almost wholly of antiquarian interest.

New Testament Not Outgrown.

The New Testament, on the other hand, is not outgrown. It is as much at home amid the roar of modern machinery as it once was amid the quiet and leisure of handicraft. It keeps pace with the railway train as easily as it once did with the stage-coach. Its message stands the glare of the search-light as thoroughly as it did that of the tallow-dip. It speaks as authoritatively now that its words can be flashed around the world in an instant, as when they could be carried only by human locomotion.

So, it comes to pass that, while the noisy clamor of innumerable books rises and falls and dies away, the silent witness of the book abides. And that while most other books aim only at the branches of the tree of social life, a commendable work enough if the pruning and training be wisely done, this book digs about the roots.

All thorough study of the social question must begin at the point where the New Testament lays its emphasis. And no treatment of social problems which takes its direction from the New Testament impulse can go for wrong.

Erie, Pa.

CHRISTIAN UNION: A SYMPOSIUM.

Editor Century—Dear Brother: The editorials of the Century, of recent date, in regard to Christian Union, meet my most hearty approval. They are not only sweet-tempered but logical and Scriptural. They should be put into book form, that they might reach circles where the Century is unknown.

Beginning with this year, I determined to see what could be done to put Christian union into practical shape. I conceived this idea last fall, while I was engaged in a union revival at Shenandoah, Va. Believing that great good would result from union prayer meetings, I preached and prayed and talked for them. There are now, as the product of the movement, union prayer meetings in Basic City, Shenandoah and Dayton, Va. All mid-week denominational services have been abandoned in these towns, and the mid-week prayer service has become the delight of all the people of God. When the praying people get together denominational lines fade away.

I congratulate the Century upon the high spiritual ground it has taken. Union upon any other basis than Christ will never be realized.

Basic City, Va.

D. S. Henkel.

The Disciples or Christian Church and the noble and consistent effort put forth by the Christian Century in representing and upholding this body of Christians (not as a rival sect, but as a non-sectarian and undenominational worshiping people), must, without a doubt, be a spiritual uplift to all professed followers of Christ as well as much encouragement to those who say they would come to Christ if such kindly feeling and Christian fellowship would exist among God's people as is taught and practiced by the Christian Century. But it is a sad fact, and much to be regretted, that not all of the Disciples or Christians will follow

the advice given by this noble paper in question. The Disciples, where not strong in numbers, are sometimes looked upon with suspicion as being an eccentric and narrow sect, with a tendency of strife among themselves because divisions will sometimes take place that will not only result in rivalry among themselves but among other churches as well, because a mission or new church will be planted on territory already occupied by other churches. Then, where competition is so great, of course proselytes must be employed. Can anything be farther from the Disciples' plea where such a state of things exists? It is, however, often through only a few who cause and perpetuate this state of affairs. Resist the devil and he will flee from you. Resist the church disturber and he will fly at you. To all in such unholy positions, and any others who may look with suspicion on the Disciples, I would say read the editorial in the Christian Century of Feb. 14, 1901, every word of which is pure gold and not unlike a message from heaven, that makes our duty plain and simple.

Truly all churches that believe in Christ are Christian churches, even though they may have other names in addition. What is more inspiring and comforting? What is more helpful and encouraging? What is more beautiful and effective? What is a greater power among people to win the unconverted to Christ and drop human names and creeds? Last, but not least, what is nearer Christian union, or what would be more powerful to eventually result in a complete union of God's people than a true Christian fellowship, with good wishes for all and a hand-in-hand work in God's vineyard, regardless of the fact that our neighbor churches may have different views?

J. S. Martin.

Editor The Century—Dear Brother: While in Irving Park, at my suggestion, the park was divided into four districts, one of which was given to each of the four churches. A house-to-house canvas was made, each church working its own district and exercising continual pastoral care over the same with respect to the non-members. As new inhabitants moved into the community they were to be called upon by the proper visitor, and if members of the church, reported to the church of their choice. It was thought that in this way no corner of the field would be neglected and that all might have pastoral care. Plans were formulated and adopted for regular union meetings. I am very glad that you are emphasizing the importance of practical Christian union and hope that you may suggest some plans whereby we may realize more fully our plea for union.

Winters, Calif.

G. S. Ragan.

Editor The Century:

My Dear Brother:—The article on Christian Unity is before me. It marks the paper as immortal.

I believe its optimism is justifiable. Whether we, in our pacific preaching, are to blame for any of the desired progress or not, makes no difference to me, but is certainly patent that our irenic efforts must soon take a more practical turn if we ever expect our ideal to be forged into the real, and the prophetic prayer of our Lord to find its answer in our time.

The plans suggested are all good ones and will tend to make us en rapport with the other spiritual forces of Christendom.

Murray is a commercial place, making efforts at

unity almost futile. However, we have invited all (priest and people), frequently to our services, take an interest in all union services and conventions. The other churches have answered our advances in no way whatever. Gradually we shall do more and with better success.

We have no definite plans for future efforts along this line, but shall continue to show forth a fraternal spirit and bide our time. The church that pleads for unity must be united. Such we are. Unity in Christ must come.

Yours in Christ,

Murray, Iowa.

W. W. Wharton.

Dear Brother:—The plans set forth in your articles concerning the work of the Disciples of Christ, I believe to be correct—just what we need. The time is here and ripe for a practical demonstration of Christian union. Let us practice what we preach and the religious world will believe us. I have held union meetings with the Lutherans, Methodists and Baptists. These meetings have been very pleasant and I find the majority of the people in the communities where these meetings have been held much pleased at the thought of union meetings being held by preachers of different denominations. In my judgment we are too conservative on the subject of union when it comes to putting it into practice. No people on earth can excel us in preaching it from the pulpit. I have in my plans for the summer one or two union meetings with Baptists and Lutherans, a preachers' meeting, at which the preachers of my district of the different denominations will be asked to attend and take part in the discussion on practical questions. I am with you in this movement with all my heart.

R. W. Lilly.

Editors the Century:

Dear Brethren:—I read the article in The Century on Unity and like it. The first summer of my pastorate here (three years ago) I held union meetings with the Methodists in the school house grove—outer edge of the city. There being but the two churches and the pastor being, at that time, a young man, we got along swimmingly. We alternated in our preaching services. Rev. Flesher remained here two years. Now they have an old man who is quite narrow—preaches on sprinkling, etc., sustaining the same with their arguments.

I am making it the best, with him, possible under the circumstances. Will do all I can to help bring about local unity among the churches, believing that if we cannot effect so much that, we had better stop preaching "world-wide union." Have received 180 members into the church since coming here and have built two houses of worship, aggregating \$11,000. Would like, however, to close my work here before long. Have you any good fields about to open to which you could recommend me? Of course I am again out of touch with the most of churches, having been busy in my pastorate here. Yes, how much I should have been pleased to have been at Lexington, Ky. Perhaps my desire will be gratified at some future date.

Hope you had a good time there. Give my regards to all the university boys I know.

Forrest D. Ferrall.

"How amazing God's compassion,
That so vile a worm should prove
This stupendous bliss of heaven,
This unmeasured wealth of love."

At the**CHURCH****FIVE MINUTES' SERMON.**

By Peter Ainslie.

*Lovest thou me? Jno. 21:17.

What a heart-searching question! What if our eyes could be opened and the same Speaker should stand before us and ask this pathetic question? If he did not know all things, perhaps we could so conceal our answers that we would make him think we loved him, as one now pretends to love another, but our hearts condemn us. No one of us can boast of service or sacrifice in our love for Jesus. His presence banishes it all, because he

knows all about us. This question must have brought intense pain into the heart of the apostle and Jesus calls him "Simon," that name of weakness, and with it a remembrance of all his human weakness. Jesus does not question his faith, but it is his love, that tender flower that is the product of faith, and all of Peter's boastings and denial flash before him and haunt him like a nightmare. They are sitting around a fire on the shores of the lake of Galilee and just a few days ago, at the trial of Jesus, Peter was warming himself by the fire in the ecclesiastical palace, when he denied even knowing Jesus. Those coals brought sad memories to the broken-hearted apostle; and then it was right after a great draught of fishes in that same lake that three years before, Jesus had called Peter to leave his fishing nets and follow him, and now Peter had gone back to his former occupation and there was still a great draught of fishes—another reminder of a broken vow! It is not said so, but I cannot help reading tears into this conversation. The apostle must have wept as a child weeps when it is conscious of having wronged its mother and the mother sits down to weep over the wrong.

But I turn from this scene so early in the morning on the shores of the lake of Galilee, to the answer of real love to Jesus. We both want this and we want Jesus to know it and want the world to know it, but what is real love and its true manifestation? It is not asking great things of God like Peter did, when he wanted to walk on the waves; it is not by loud boastings of our love and fidelity as this same apostle did when he said, "I will not deny thee"; it is not taking up a fight for Jesus and using bitterness against his enemies, as the apostle did when in the garden he drew his sword and cut off the ear of Malchus; it is not refusing to allow Jesus or some Christian to do a service of humiliation for us, as Peter did when the Master wanted to wash his feet—it is none of these things, although daily they are counted for religion. These are the abuses of love, but real love for our Lord is found in humility and self-denial, and these far away from the public eye, where there is no one to applaud and praise but Jesus. It is a willingness to be misunderstood all through life, if only God understands us. Is not this the meaning of that second division in the sermon on the Mount, that we call the sixth chapter of Matthew and that rightly might be named "Secret Service"? I do not mean retire to a monastery and live a life that is hidden to the world, but I mean live for the Master chiefly, and if one passes your way, he

will get some of your goodness, like ships passing the light-house in the dark night, or strangers passing a garden of fragrant flowers. It is the living sacrifice the Master wants, laying down my sinful ambitions, passions and everything that made me once an enemy of God and taking up all that Jesus brought to make alive a sinner like me. We are ashamed of the partial surrender, the very small growth in grace and knowledge, but the scene upon the shores of the lake gives me hope, and when he says "Lolest thou me?" God grant that all who read these lines may cry back to him: "Yea, Lord, thou knowest that I love thee."

O Lord, thou art our hope; we have sinned, but thou art the sinner's friend, and we seek to be hid in thee forever. Amen.

BIBLE SCHOOL.

Lesson, May 5—John 21:15-22. Subject, Jesus and Peter.

HISTORICAL SETTING.

Lawrence Atkinson.

HISTORICAL SETTING.

The last chapter in the Gospel of John is a second ending of the beloved disciple's story. It seems to have been added expressly to relate what Jesus said to Peter on the shore of the sea of Galilee after his resurrection and what he did not say to John. The narrative takes us back to the scene of the early ministry of Jesus.

Back in Galilee.

Having seen the risen Lord on the first Easter evening and a week later the eleven returned to Galilee. The apostles were poor men and were used to earning their livelihood with boat and net. Seven of them launch their boat one night for a trial at their old trade of fishing.

The Seven.

Foremost of them all is the impetuous Peter, ready to walk on the water or to smite with the sword or to weep in penitence at a look from his Master. There is the gentle, loving John, the youthful favorite of the twelve and the Master. There is the slow, distrustful Thomas, so honest and obstinate in his doubts and so quick to be loyal when convinced. There is the honest Nathaniel, from the hill-town of Cana, who was so much impressed when Jesus read the thought of his heart that he exclaimed, "Thou art the Son of God!" And there is James, destined to be the first apostolic martyr.

The Seventh Appearance.

John first discerned that the man on the shore was Jesus. The impetuous Peter, waiting for neither boat nor fish, plunged into the water, the shore being not far distant, and hastened to Jesus. This showed that after all Christ was incomparably more to him than his fishing gear and the old life.

Peter Restored.

Jesus, when they had breakfasted, said to Simon Peter: "Do you love me more than these other disciples do?" This was a reminder of the boast he had made the night before the crucifixion. It was also a reference to the fact that just a few moments before he had hastened with greater zeal than the others to greet Jesus on the shore.

Agapas Phileis.

Question—I. Lovest thou me? (With high friend-ship-love). Answer—I love thee dearly. (Instinctive

*This is the golden text for the Sunday School lesson for May 5, 1901.

love). Q.—2. Lovest thou me? (With high friendship-love). A.—I love thee dearly. (Instinctive love). Q.—3. Lovest thou me? (With instinctive love). A.—I love thee dearly. (Instinctive love).

The three questions could not but recall the three denials. Peter was grieved, not only because the third repetition reminded him of his denials, but also because the form of the third question was in the lower meaning of love, which Peter had used in his answers, and which questioned whether he was sure he loved even with this personal attachment—much less than the higher friendship-love of choice and selection, without any intermingling of selfishness.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

May 5, 1901. Subject—Jesus and Peter. John 21:15-22. Golden Text—John 21:17.

The questions "How now do I stand with my Lord?" "Can there be any hope for me?" must many times have been in Peter's mind since his thrice repeated denial. It is some such a state of mind, that the Master completely sets at rest in the present lesson. After the events of a night's fishing in the old Galilee sea, to which the disciples now had returned (verses 1-6). Peter finds a chance of manifesting his ardent devotion to his Lord, by casting himself into the sea and swimming to him. A most comforting response from the Master was in the form of an invitation to Peter and the others to "come and dine" (verse 12), the meal having seemingly been prepared and served by Jesus Himself (verse 13). This eating together was a plain token of the Lord's perfect friendship, and the reconciliation that had taken place, notwithstanding the lamentable denial of Peter, and the forsaking of Jesus by the others.

Verse 15. Decisive Test. "Dined." The lesson turns to the gentle disciplining of the Denier himself. This is done, by submitting some great test questions, but which are just as applicable to all the world. The subject is the supreme verse. . . . "Simon, son of Jonas." But why does he thus one of love, the greatest, the most powerful force in the universe, address him, instead of as Cephas or Peter, like in Matt. 16:18; John 1:42? He goes back to his former worldly name, thus vividly reminding him of his weakness and his recent denial. He will start right in re-commissioning Peter as an apostle. Let us reflect that the difference between Peter's sin and that of Judas was, that the former's denial appeared as an eddy in a true life current, brought about by impulse, and not by premeditation. Gal. 6:1. Judas, on the contrary, seems to have deliberately yielded to sin and selfishness, which had grown to be the main stream of his life. . . . "Lovest thou me more than these?" He had boasted that if all "these" be offended yet he would never be offended. Matt. 26:33-35. His denial seemed to show that he did not love him. So here comes the decisive question impressively repeated. As put in the original the word means ardent, unselfish love, such as would be absolutely irrespective of others. . . . "Yea—thou knowest I love thee." The answer excludes the "more than these" of the question. But past failure had led Peter, as frequently it leads us, to be humble. Indeed his former conspicuous self-confidence had so far departed, that he dare not use the same strong word for love that his Master employed. In the original, Peter's word indicates a lesser love comparable to "I dearly love thee," signifying personal devotion, which indeed might be made to cover some measure of selfishness. . . . "Feed my lambs." If ye love me show it by serving those whom I love. This command must have been grateful proof to Peter that he was indeed restored to his old place and work. This love was to be first to the Lord, then to the Lord's sheep. In his word to young converts (1 Peter 2) the apostle shows that he never forgot this commission. . . . "Lambs." The little tender ones. In this, the first commission of three at this time, is involved the idea of giving spiritual food to the youngest and weakest in Christ's flock. Those having the greatest need of sustenance and care should receive it first. That which is to be fed is the word of God which is both milk and food to Christ's flock. 1 Peter 2:2; Matt. 4:4. Here is an inspiration for every Sunday school teacher.



V. 16. The Greatest Is Love. "Lovest thou me?" In putting the question a second time, our Master dropped the comparison "more than these." He still emphasizes the great command of loving with the whole heart, soul, strength and mind. Luke 10:27. It is to be an absolute, reverent love standing forth irrespective of what others may do; love to the Lord, to neighbor, to enemies. . . . "Yea—thou knowest that I love thee." These are the same words and of the same strength as used in the first answer. But doubtless the expression was more emphatic now that the question had been repeated. . . . "Tend my sheep." So the Revised Version here reads, while retaining "feed" in verses 15 and 17. It means more than merely feeding, in this case referring to the mature ones of the flock. The idea carries with it tending, leading (Psalm 23:2, 3), caring for, defending as well as providing food.

V. 17. Impressive Repetition. "The third time." Yes, Peter, you before thought you loved me, and then denied me, not once but thrice. Jesus very well knew Simon's ready tongue, hence the question is put again and again to the end of discipline. He seeks to make Peter think. . . . "Lovest thou me?" The question in the original is now put in milder form, using the verb, not in the strong form, as Jesus had done in the earlier questions, but in the form used by Simon in his answers. It was equivalent to saying: Are you sure that you love me even as a friend or as a relation or as with family love,—and which might be tinged with selfishness. He simply adopts Peter's own expression. . . . "Peter was grieved." With some show of his former impetuosity, he smarted under the repetition, as if the frequency indicated that after all his case might not be progressing so well. Yet it was Love's gentle dealing; giving Peter an opportunity of thrice confessing his devotion, as thrice he had denied him. Faithful are the wounds of a friend. Prov. 27:6. . . . "Thou knowest all things." The patient repeated questioning wrought its end, at last leading to this splendid burst of loyalty, in which Peter rests his case on the Lord's own knowledge of his heart. He must by this time have recalled that his former conduct had indeed been against him, hence, he appeals to the Lord's omniscience to confirm his word. These repeated questions and answers, applying to the greatest theme between God and man, still are asked, and are to be answered by each one of us. As Peter's love must be manifested in service, so ours must be. True love to God will exceed—without in any wise diminishing—our love for parents (Matt. 10:37); it will be sincere (Eph. 6:24); it will be obedient to his commands (John 14:15, 1 John 5:2); it will love to think about him, to find him in his word and spirit, and to please him; its glorious regard will be the manifest companionship of the Divine Ones (John 14:21-23) and at last a victor's crown of life. James 1:12. Can we with Peter lift our eyes to our Lord and say: Yea, Lord, thou knowest that I love thee. . . . "Feed my sheep." The little sheep, the weaklings that need nursing: this is here the meaning of the original. If thou lovest me, take charge of the work which I love.

V. 18. Martyr for Love. "When young—girdest thyself," doubtless alluding to Peter's voluntary offering of himself for service, leaving his nets years before. We are to gird ourselves for the Lord's service. Eph. 6:10. . . . "Stretched forth hands." The plain reference here appears to be to crucifixion, the means of death by which, according to the ancient church fathers, Peter died. This prediction seems to have clung to the apostle all through life. 2 Peter 1:14. . . . "Others shall gird," implying that he would be a bound prisoner in the hands of his executioner. . . . "Whither thou wouldst not." The Lord clearly showed to Peter that he could not, in serving Him, have things always according to his own ideas. It is a practical point that applies to Christ's followers even now.

V. 19. Glory in Suffering. "By death—glorify God." The prospect of great suffering—even as Christ had suffered—did not fill Peter with dismay but with rejoicing. This is seen in the early stage of his labors for Christ. Acts 5:41-42. If we suffer with Him, we also shall reign with Him. 2 Tim. 2:12. Without doubt the matchless heroism of Jesus in His trials and crucifixion, inspired the apostles—as it ought to inspire us—with courage for whatever trials the future contained. . . . "Glorify God." To persevere unto death, in the face of trials, not shrinking from the king of terrors now by the power of God unarmed of his sting. (1 Cor. 15:55) is to glorify God. Precious in the sight of the Lord is the death of His saints. Psalm 116:15. Let us realize that there is a crucifixion and death of the old man of sin by which we, too, and that every day of our lives, can glorify God. Gal. 5:24. . . . "Follow me." He was to follow Him not only

then but even to the cross, an injunction also emphasized by repetition (verse 22).

V. 20. Voluntary Following. "Disciple-following." This was John the beloved, the modest writer of the present gospel.

Leaned on his breast, showing that he was a confidant of Jesus; hence his following now was allowable. See John 13:21-25.

V. 21. Prying Into Future. "What shall this man do?" Now Peter is looking to the life duties of others, for the prediction regarding Himself had pointed on down to death. Jesus did not think it proper to disclose such details; a rebuke to those in all ages who long to look into the future. Then, too, one of the commonest snares of the devil is to get us concerned about the duties of others, rather than of our own. Christ says deny self and follow me; the devil says, spare self and look to others. Our enemy has lured many so far as to wholly desert Christ and His church, excusing themselves on the poor grounds that others did not do as they thought they should.

V. 22. The Present Is Ours. "Till I come." One thing Christ makes very clear is that He will come again. Blessed is that servant whom his Lord when He cometh shall find faithful to present duties. Matt. 24:46. He left this matter in indefinite shape as He did many references to future events. This indefiniteness regarding John lead to a rumor that he never was to die but the scriptures nowhere so state. . . . "What is that to thee?" An expression that seems effectually to dispose of Peter's primacy. . . . "Follow thou me." Repeated from verse 19. John's fate and that of every person lies in the hands of God; that is enough for Peter and for us to know. It is better so. Instead of Peter's question, "Lord what shall this man do?" let each one of us with Saul, ask, Lord what wilt thou have me to do? Acts 9:6.

PRAYER MEETING.

Fred'k F. Grim.

WORK IN THE HOME FIELD.

Jno. 4:35. Reference: Matt. 9:35-38; Mark 6:34; Luke 4:43; Acts 5:31, 18:10.

Let us thank God and take courage that we are at least coming to a true appreciation of the missionary interest. Home and foreign missions are no longer opposed to each other in the mind of him whose love is like unto Christ's. They are but two phases of the one great idea of world-wide evangelization. The time has come when we can scarcely determine which is the home and which is the foreign work; our new territorial possessions reach far beyond, and many English-speaking people are being attracted to their shores, while the foreign population has become so great in our large cities as to render whole districts un-American and in

Some Cases Anti-American.

If this last were the only situation with which we have to deal it would make home missions imperative at this time. The words of Josiah Strong, the great student of our metropolitan life, will bear repeating in this connection: "As goes America so goes the world, and as goes our great cities so goes America." They are the storm centers, the points of strategic importance. They are the Waterloos and the Gettysburgs. Here is the field of Har-Magedon. Many Disciples have gone from the country to the city, only to send back the discouraging news that "there are giants in the land and the walls are built up to heaven." But there are Joshuas and Cobbs as well, whose faith is strong in the Lord God Almighty, and who say, Let us go up at once and possess it, for we are able to overcome it. Here is the place that tests the genuineness of your Christianity. I fear that a good many who claimed to be "Christians only" have found on coming to the city that they were not so apostolic as they supposed they were, at least not of the Pauline type, but seem rather to be after the same pattern as Demas.

One Hundred Thousand Dollars

Could be wisely and profitably spent in Chicago alone with her 74,500 Poles, 16,000 Italians, 20,000 Russians and 75,000 Bohemians. These latter are mostly avowed disbelievers, and are carrying on an atheistic propaganda, teaching their children that there is no God; that religion is the greatest evil of mankind; that man has no soul; that suicide is to be encouraged, and that the grave ends all. Yes, if the rampant ungodliness of our cities with all of their social vice and political corruption was the only menacing condition, we would be justified in saying, "Home missions to the fr . . . our March offering should be duplicated the first Lord's day in May."

All Parts of the Country.

But there is the "great West" now sobering down to a steady gait. The faithful few have had to contend against great odds; but in larger numbers they are coming to see that there is something more to live for than flocks and herds and smelters and mines. Now is the time to mold and shape the religious life of the West. Shall it be surrendered to Mormonism and Mammonism? If we believe that we stand for a type of Christianity better than all others, now is the time to show it. In the older states there is a breaking away from the creeds and theologies of the past. This is the day of our opportunity. The work truly is great, but the laborers are few. The people are wandering like sheep without a shepherd. Is it not time that we should have a

Home Missionary Volunteer Movement

in our colleges, to enlist men of clean life and recognized ability, who will pledge themselves to go anywhere they are needed on the home field without asking too many questions about salary; and there to remain for a period of years, with the motto, "I am among you as one who serveth"? The Master said: "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." And then he sent them forth. Pray, go, give!

CHRISTIAN ENDEAVOR.

Charles Blanchard.

DECISION OF CHARACTER.

Topic for May 5—Rev. 3:14-16; Prov. 4:23-27.

"Keep thy heart with all diligence; for out of it are the issues of life."

the wisdom of these words.
spiration, all human experience proves

Whether or not men believe in in-

"Out of the Heart."

"Out of the abundance of the heart a man speaketh," the Master also said. It is but another form of the unchanging truth, the solemn fact of all our experiences, that out of the heart are the issues of life. Yet how careless we are of our words and of the thoughts back of them—hidden, unspoken, but still finding expression in our lives, and in the shaping of our characters. As a man thinketh, so he is. Nothing is more certain and unchangeable than this. Yet in nothing are we so reckless of our good as in the thoughts we entertain. How can we help our thoughts? Well, as some one quaintly says: "We may not prevent bad thoughts from finding entrance into our hearts—but we need not invite them to stay and set them a chair!"



Within Not Without.

From within and not without are held the citadels of doubt. Character is shaped from within. The thought of this heart, the secret aspirations of the soul, set the seal of decision and of destiny upon the soul. All this we know, but often do not heed. It is not that which goeth into a man that defiles, but that which cometh out of the heart—evil speakings, adulteries, bitterness, blasphemies. Phariseism has always been blind to the hidden things. Spiritual blindness is quite as common, perhaps, now as in the Lord's own times. It is one of the easiest forms of self-deception. The things we can not see are the world's mightiest forces. It is so in nature, it is true in spiritual things—they are spiritually discerned, Paul says.

Quick Decision.

I was much interested in reading, in a recent number of the Christian Standard, the story of the conversion of Evangelist J. V. Updike. I let him tell the story in his own way:

"In the spring of 1867 I attended a protracted meeting held by the United Brethren, in a schoolhouse about two miles from Celina. I did not know anything about denominations then. I did not know whether the Book of Isaiah was in the New Testament or the Old. I stood up by the door listening to them for several nights, but never thought their preaching meant me. The meeting was about two weeks old, and no one had made a start. One night one of the members came back and asked me if I was a Christian. I told him I was not. He then asked me if I did not think I ought to be. I told him I supposed it was a good enough thing for anybody. 'Well,' he said, 'if you were to die six months from now, would it not be a good thing to be a Christian?' I said, 'Yes, sir.' He then said, 'Five months,' and I said, 'Yes'; and 'four months,' and 'three months,' and 'two months,' and 'one month,' and 'two weeks,' and 'one week,' and he came down to the point, and said, 'If you were to die tonight, would it not be a good thing to be a Christian tonight?' I said, 'Yes, sir.' 'Well, won't you start tonight to be a Christian?' I said, 'Yes, sir,' and started forward grinning, and have been grinning ever since."

There is grace in the right sort of a grin! There is salvation and success in such quick and sensible decisions. And why not be sensible, and why not be a smiling Christian? It may have been an awkward boy's grin, but there was grace and grit behind it. And all the heroic, self-sacrificing career of J. V. Updike, the fearless and faithful evangelist, testifies to the wisdom of this prompt decision for Christ. This same trait of quick and whole-hearted decision made him and has kept him true to the Gospel of Christ. And just now, when it seems to me we are drifting into religious laxity, do we need more of this spirit of unreserved surrender and loyalty to Christ and the Church of Christ.

**F. C. E. READING COURSE. □
SOME AXIOMATIC SAYINGS OF OUR
PIONEERS.**

A. P. Cobb.

(Continued from Last Week.)

II. "The Bible Is the Only Infallible Rule of faith and worship among Protestants." Thus they rejected all human creeds as authoritative tests of fellowship among Christians, and thus restored God's word to the place usurped by man's creeds. Out of

this sprang, naturally, our maxim: 3. "We have no creed but the Bible." But since the Old Testament was authoritative only to the Jewish nation; and the New Testament alone is authoritative to Christians, this rallying cry really meant that with the pioneers the only authoritative creed is the New Testament. And the core of the New Testament is Peter's confession (Matt. 16:16): "Thou art the Christ, the son of the living God." This is "the creed that needs no revision."

4. Another axiomatic saying is: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." The application of this principle is obvious to such practices as infant baptism, sprinkling, etc. It also rules out many abstruse questions in theology as the nature of the Trinity; the method of the Spirit's operation in conversion, etc.

5. "Call Bible things by Bible names." This rule necessitated an intimate knowledge of God's word, first to determine what are Bible things, and next to ascertain by what names such things are scripturally known. And, of course, if every Bible thing is to be called by its Bible name, it follows that the greatest thing in the Bible—the church for which Jesus died—is to be known not by the name of some human leader, but by that of its divine founder who said: "Upon this rock I will build my church."

This explains the pioneers' hostility to all human names as designations for the followers of Christ. It also explains the refusal of all intelligent Disciples among us to wear the name of the honored Campbell. To do so would be to dishonor the very principles of our effort to restore primitive Christianity.

6. "An apostolic command, or an apostolic precedent, (that is, example) for every act of faith or worship."

As an illustration of an apostolic command, take I Cor. 16:2. Has any better plan ever been devised for the raising of the church's funds? Acts 20:7 illustrates an apostolic precedent. The practice of breaking bread every first day of the week had evidently become established during the life-time of the apostles—perhaps by their direction, certainly with their approval.

An obvious application of this maxim is to such unscriptural practices as the "anxious seat," or "mourner's bench," and the requiring of a young convert to give a "Christian experience" before baptism and admission to church fellowship.

7. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. This, with the demand for a "Thus saith the Lord," or "The chapter and verse," for an unscriptural practice, became a favorite with the pioneers.

8. The last there is space to notice of these sayings of the pioneers is, next to the first the noblest of them all: "In essentials unity; in non-essentials liberty; in all things charity."

The first is our plea for union. The second is the spirit in which we shall win success. Upon these two pillars of strength and beauty is reared the triumphal arch which we call the axiomatic sayings of our pioneers, a few of which have been imperfectly sketched in this article. We may with great profit study all that the pioneers said and did, and may God grant that we, upon whose shoulders their mantle has fallen, shall have a double portion of their spirit!

Decatur, Illinois.

Notes & Personals



See announcement of a valuable book on the last page of this paper.

Three additions by letter reported by W. H. Bagby at Salt Lake City April 14th.

"This will be a demonstration of practical Christianity for all our churches and preachers."

L. F. Davis changes his address from Blandinsville, Ill., to Gerlaw, same state, having taken charge of the church at the latter place.

Thos. E. Bondurant of DeLand, Ill., has given \$1,000 to the Disciples' Divinity House of Chicago. This goes into the endowment fund.

B. B. Tyler spoke at Hyde Park Church, Chicago, Wednesday evening. While in the city he is visiting his daughter, Mrs. Errett Gates.

Mrs. A. R. Adams has organized a Junior Endeavor Society at Toluca, Ill., which now numbers fifty-seven members. The outlook there is good.

The regular receipts for Foreign Missions for the week ending April 19th amounted to \$4,962.43, a gain over the corresponding week of 1900 of \$1,451.08.

Wm. Drummet baptized six at Tower Hill, Ill., April 14th, including a Methodist minister and his wife, who indicated their desire to take their stand on the New Testament basis.

S. W. Nay of Leavenworth, Kansas, reports additions every Lord's Day—twelve in last month. Bro. May has been invited to deliver the oration Decoration Day at Elk City, Kansas.

L. L. Carpenter, after dedicating the church at Ivandale, Ohio, remained for a few days' meeting, resulting in six additions. Other engagements prevented continuing the meeting which was regretted.

The Foreign Society has received \$9,000 from the estate of the late Dr. H. Gerould, Cleveland, Ohio. This becomes a permanent fund by the terms of the bequest, and only the interest can be used for the work in foreign lands.

W. H. Waggoner gave a Bible Institute at East Lincoln, Nebraska, last week of which we have a very favorable report. He addressed the students of Cotner University one morning at chapel hour and reports Cotner University on the up grade.

E. W. Bowers began his second year's pastorate of the First Church of Springfield, Mo., April 1st. He reports sixty-five additions there during the past year and all missionary days observed. There were two confessions there Sunday, April 14th.

The annual convention of the Third District of Illinois occurs at Galesburg April 30th to May 2d. For lack of space we are unable to publish the full programme this week. Among

other good things provided Dr. Herbert L. Willett is to give a lecture each evening of the convention.

Bro. Joseph Tisdall, pastor at Tully, N. Y., and his wife were happily surprised recently on the occasion of their fifth wedding anniversary by the unexpected presence of the members of the church at their home. A beautiful couch and Morris chair were presented to the pastor and his wife by the congregation as tokens of esteem.

Every reader of the Bible will welcome the appearance of the new book by Prof. Lockhart on "Principles of Interpretation," which we advertise on our last page. It is suited to all and no person who wishes to understand the Scriptures well should be long without this guide, which is the fruitage of years of study and classroom experience.

A comparison of the total receipts to Society for the month of March with the American Christian Missionary the same time last year shows a gain of \$6,925.94. This gain is largely in the permanent fund. A comparison of the number of churches contributing shows a loss of thirteen. There is also a loss of thirty in the number of individual contributions and a loss of seventeen in number of Ladies' Aid Societies contributing.

Albert Schwartz, who has been the pastor of the Lomax Church of Christ for the past two and one-half years, has resigned the work. Under his faithful ministry the church has maintained all time work the past two years, has become missionary, has paid a debt of nearly \$500 on the building besides having it beautifully frescoed. A Christian paper has been put in nearly every home. A goodly supply of Bibles and songbooks have been purchased, in fact all lines of church work have progressed.

John W. Zachary writes as follows from Cairo, Ill., April 15th: "Our meeting at this place continues with increasing interest, and there have been twenty-five additions up to date. The attendance is good, and we hope for several more additions in the next few days. The meeting will continue through this week, and then I will go to Wyatt, West Virginia, where I begin a meeting on April 27th. Churches needing my services in revivals or debates, may address me at Lexington, Kentucky, my headquarters."

Singing Evangelist C. E. Millard of Maysville, Mo., writes: "I have been at home two weeks making illustrations for my illustrated songs. My plans were changed by smallpox scare, so that I could answer calls for May and June. I have plans which, if carried out, the meeting would cost the churches very little. I have had a number of calls for illustrated recitals. I expect in the future, to give part of my time to this work."

One added by W. D. Deweese at Kankakee, Ill., last Sunday.

M. B. Ingle reports ten additions at Orangeburg, S. C., since last report.

The following is from Bro. J. A. L. Romig, evangelist: "I learn that on March 5th the home of Bro. J. A. Seaton, pastor at Spencer, Iowa, was burned with most of its contents, involving Bro. Seaton in a loss of about \$300 over and above the amount of his insurance. I am personally acquainted with Bro. Seaton and know of his noble work in the cause of Christ for thirty years. He has been self-sacrificing and efficient as a preacher and defender of the faith and I trust every preacher among us, especially in Iowa, will find it in his heart to take a collection and make a personal offering to help bear Bro. Seaton's load, as he is no longer a young man and able to bear such a load alone, after having given his all to the work and saved nothing."

Bro. L. C. Swan writes as follows from Mt. Ayr, Iowa, April 8: In Mt. Ayr we celebrated our Easter day by taking the most satisfactory missionary offering it has ever been our lot to participate in. Our board decided to have but one offering for missions taken this year. This we took yesterday after one month's education along missionary lines. Although the roads were almost impassable, and our audience small, yet the offering amounted to \$107.65, which we are sure will reach \$150 by the time all are heard from. In the last eighteen months we have taken into the church here about forty members. We notice that out of this number about thirty have made an offering. We believe that nearly every one of these now with us will respond before we close the books. We divide the offering among the different boards. A goodly number of the Christian Centuries come to our homes and we hear unstinted praise for the paper."

Mrs. Lulu Tyler Gates read "The Sky Pilot" by Ralph Connor at the Hyde Park Church of Chicago last Wednesday evening. She had arranged the story in two parts, and was assisted in the entertainment by Mrs. Alton Littleton Smith, soprano. Mrs. Gates showed remarkable versatility in her impersonation of characters so different as the "Pilot," the cowboys, Bill, Duke and Hi, the girl Gwenn, and the old Scotch elder, Rabbie Muir. The striking scenes of the story were brought out with power and taste. The introduction of the young minister among the cowboys, his conquest over them by his skill at base ball, the meeting at which the boys stung the old elder into supporting the church building project, the discipline of the rude girl through her suffering and the words of the preacher, and the death of the Pilot, were pictured with great effect. It is a rare gift by which Mrs. Gates is able to recreate touches of such a book as "The Sky Pilot." It would be a blessing to any church to have this reading by her.

GREAT MEETING AT UNIVERSITY CHURCH.

THE PASTOR'S VIEW.

The University Church of Christ looks backward at the close of a vigorous campaign of soul-winning and thanks God for a refreshing from his presence. Forty-nine days, just seven weeks, were used in presenting the gospel. The plea for a restored church, with its New Testament ordinances, doctrine, spirit, life, and unity was set forth in a continuity of thought, night by night. To the invitation at evangelistic and prayer services five hundred and seventy-three persons responded.

The plans for this great meeting were proposed by the pastor and adopted a year ago. The purpose was to make a sustained attempt to reach the unspelled masses in this part of Des Moines. All persons in the university and community not Christians and members of churches not identified in the city were listed and their names given to discreet personal workers. These were visited and invited to attend the meetings before the evangelist came. More than a hundred letters were written by the pastor to those susceptible to Christian influences.

Brother Scoville's coming was not unlike the coming of a pilot who boarded our steamship St. Louis off Fire Island on our return home. At his approach in a small sailing boat



I. N. McCASH,
Pastor University Place Church.

a ladder was lowered, and climbing to the upper deck, he was met by officers and greeted by all on board. Ascending the bridge and entering the pilot-house he took hold of the wheel. The old pilot stood aside. Engineers, stewards, stockers and deckhands continued at their posts. When the new pilot rung for more steam it was turned on, and stokers heaved more coal. If rung to "slow up" on left side and go ahead on right side, that

was obeyed till we came to port.

It was a pleasure to labor with a man of God, truly spiritual, who seeks daily to live acceptable with him, and be his ambassador, proclaiming with confidence and authority the conditions of citizenship in his kingdom. He respected the office of pastor, and the labor of every member of the church. The people had a mind to work because he emphasized the thought "we are laborers together with God." "Paul planted, Apollos watered; but God gave the increase." He is a great evangelist.

The results of the meeting vindicate the wisdom of a large majority of the trustees of Drake University, who protested, kindly but positively, a few years ago, against methods of instruction which tend to quench the evangelistic spirit of God's word. It also proves the adaptability of the gospel plea to educational centers. Brother Scoville exalted Christ in every sermon, turned neither to the right nor left; but presented with clearness of thought and a torrent of language the things essential to salvation.

One secret of the evangelist's power is his many exhortations at the close of each sermon. The third invitation he often extended and the fourth was not infrequent.

Brother Scoville found University Church with a membership on the revised list of 1,770, and left us with a roll of 2,343—the greatest ingathering we ever had in one meeting among us. It is now the largest church in the brotherhood. At the beginning of our pastorate, nearly eight years ago, there were about seven hundred actual members. The annual net gain has been over two hundred and we give grateful thanks to our Heavenly Father for his seal of divine approval.

I. N. McCash.

PREPAREDNESS OF THE CHURCH.

A great leader to accomplish a great work must have a well-disciplined force at his command. When Brother Charles Reign Scoville came to University Church he found a well-ordered soldiery awaiting his leadership. This army had been in training for years under one of the greatest church tacticians in this country, Dr. I. N. McCash. If this church had ever suffered from dissensions, they had vanished long before the advent of Brother Scoville, who was destined to lead us on to the greatest victory in soul-saving ever achieved by any church in our brotherhood. Pastor and people gave to him their united support. They carried out his every wish without delay and without question, because they were accustomed to that sort of thing. Dr. McCash seconded every effort of the Evangelist, work-

ing incessantly for the success of the meeting.

The church is well organized to do the regular work, so that when a special effort was to be made little change was necessary. It may not be out of place here to say that if all our church pastors knew how to organize their forces, they could add at least fifty per cent to the efficiency of the evan-



UNIVERSITY PLACE CHURCH.

gelist when he comes to assist. Brother McCash's work had been so well done that Brother Scoville found it necessary to spend but little energy in that direction.

But after all, the organization of the forces of any church can avail but little without an efficient spiritual leader. This Brother Scoville proved to be. He is aggressive, learned in the scriptures, confident of his plea, inspiring in speech, masterful, wonderful in his presentation of gospel truth. No one can sit under his preaching for any great length of time and not come to his way of thinking. Every proposition is from the Bible, every sentence is the Gospel over again, every sermon is an epitome of the plan of salvation. With Brother Scoville it is not what the evangelist says, or what the pastor says, or what any man says, but what the Bible says.

Hill M. Bell, Pres. Official Board.

THE EVANGELIST'S VIEW.

It would be hard indeed for any man to review the battle of Manila and mention all things that led to that great victory. And just so in the victory of Christ at University Church. But since requested I will attempt to mention a few of the many factors in the engagement.

First, and greatest by far, was the Gospel of Christ the power of God unto salvation. Never in all my life did I attempt to preach so much doctrine and nothing but doctrine. I have always relied on the Gospel and its power to move men, but there are

times, after one has presented nothing but doctrine for several days or a week, that a strong, heart-invitation sermon will win or move many to action or acceptance of what has preceded. This was not true here. It took doctrine first, last and always to move the people. Every man demanded a reason for the faith that was in us, and we earnestly contended for the faith once delivered unto the saints. The seed sown was the Word



CHARLES REIGN SCOVILLE, The Evangelist

of God, and it brought forth a hundred-fold.

Second, the co-operation of pastor and church well nigh made failure impossible. No evangelist was ever better supported in any campaign for Christ and his church. Genuine men and women of God were put on the committees and I could call on and count on them. We were "workers together with God." The pastor was tireless in his personal efforts, both from house to house and after the services at night. I believe it could be said "daily in the temple and from house to house we preached the Word."

The ministerial students of Drake University were ever ready to lend a hand. A daily mass meeting of the Christian students at the university was organized. This proved a potent factor in arousing the best possible efforts for the meeting among the students. Their work among their fellow students cannot be estimated. God will bless them for the support they gave me in every good work.

Chancellor Craig and the strongest men and women of the faculty were soul-winners, believing that he who winneth souls is wise. During much of the meeting I lived with Dean Bell, who is vice-chancellor, and through him I was in touch with the faculty at all times. Drs. Craig, Lockhart and Haggard did much for the day meetings, speaking publicly at special meetings.

Several retired pastors live in the

community—their counsel, presence and prayers were of untold value to us. They were and are the Heroes of a Thousand Battles. Their victories inspired us, their presence cheered us, and we rejoiced in the power of the Truth.

The music, under the leadership of Brother F. A. Thomas for the first half and Brother DeLoss Smith the last half of the meeting—as mentioned by others—also deserves a special word from me. These men of assemblies sang for the glory of God and the salvation of men. They came at my invitation and were true to the Gospel, the pastor, the church and the evangelist. They were such true, pure, good, kind, willing and able yoke fellows, and we love them for their spirit and songs within and without services. The music was superb, all will testify.

The greatest hit, if any one effort can be called such, was, I believe, the committee of sixty-two that was organized and sent out "two and two." These thirty-one companies divided this portion of the city into sections and subdivided into districts, and with calling cards, invitations cards and doctrinal tracts, they went to the high-ways and by-ways. They brought information to us of untold value and they stirred the denominations far more than they did our own people. This, I say, was the one great hit, for the waters once stirred the people would come and see. The Gospel would then do the rest.

I can only say "Thine is the Kingdom" into which the 573 came. "Thine is the Power" which did this, and "Thine be the glory forever."

Chas. Reign Scoville.

THE SINGING EVANGELISTS.

One of the strong points of this great meeting and one element that added greatly to the success of the meeting was our most excellent chorus. Though some of the nights were the stormiest of all the year, yet the chorus was always well represented, both by the young ladies and young gentlemen.

The success of the chorus, however, depended to no small degree upon its organization, which was so thoroughly and efficiently done by Brother Thomas. Brother Thomas won the affections of every one from the very beginning, and the faithfulness of his chorus revealed the loyalty of University Place Church to him. Such was his hold upon the people that there was a general feeling of regret, when it was announced that Brother Thomas must leave to go to his regular appointment in the midst of our meeting.

But Brother Scoville secured the splendid help of Brother DeLoss Smith, who took up the work with vigor and enthusiasm. He handled the large chorus, organized by Brother

Thomas, with marked success. His solo work has seldom been equaled in University Church. Although Brother Thomas had been a special favorite with the audience, yet Brother Smith was not long in winning his way to a complete success. His versatility is a very strong characteristic of his work. Besides his most excellent vocal solos and chorus work, he rendered some very fine selections on the violin. As an appreciation of his services, at the close of the meetings the chorus presented him with a music rack and roll and the church gave him a very fine music biographical dictionary. Certainly we shall ever hold these earnest, soul-stirring men in fond remembrance.

J. F. Mitchell.

Drake University.

THE GREAT MEETING AND THE UNIVERSITY.

University students are hard to reach with religious influences. Students in college, coming into possession of large stores of knowledge new to them, begin to work their own individual conclusions and convictions. They lose or change many inherited ideas. They are in a transition state and the religious life is seriously involved.

It is inevitably a trying time, a time that demands the utmost sympathy and wise management. Drake University offers peculiarly favorable conditions to students in this transition period. A large majority of the students are earnest Christians. The



HILL M. BELL,
President University Church Board.

professors at University Place are almost all of them active Christian workers. Dr. McCash is greatly beloved by the students and has much influence with them. Before the special meetings began the moral and religious life of the university was probably as good as could be found anywhere, nevertheless there were many students not members of any church or if members they needed to

be quickened to a more active and consistent Christian life.

The conditions were favorable for a great meeting if the right kind of an evangelist came to University Place Church.

He came.

If we could have had an evangelist made to order to suit our needs, he could hardly have been an improvement on Charles Reign Scoville. Sane, natural, sympathetic, with the ideals of the Gospel high and clear before him, with all the motives that ought to impel the soul to love and obey the Master at his command and presented in wise and happy variation, with a memory that gives him instantaneous use of all his rich store of resources, with a heart and life thoroughly consecrated to the work of saving men, he came among us and from the first to the last, every hymn, every announcement, every gesture, every tone of voice, every sermon, every invitation said "come to Christ and save your life for time and for eternity."

It seems to me that it is this intense devotion to one single purpose—a devotion that takes no account of time or strength or any personal consideration whatsoever—that enables him to hold the attention of every hearer big or little, learned or ignorant.

There was great earnestness, but no unwholesome excitement. He did not win one class of hearers by forfeiting the sympathy of the others. He furnished no clubs that enemies can wield against the church when the evangelist has gone.

He reached the leading students in the university. Eighty-six young men and seventy-four young women connected with the university are among the additions. There are no open opponents. Many Christian students have been aroused to aggressive work. The good accomplished is beyond computation. It will go with the young lives affected to the ends of the earth.

The work was not done easily. Students must be won by careful, pains-taking and able presentation of Christian truths. It was hard work, but Brother Scoville was equal to it.

I am sure he will bear testimony to the earnest, unflagging co-operation he found among the university faculty. It would be a long list to name them all, and we will always remember how heartily and gratefully Brother Scoville upheld the pastor, the university men, and all who were working with him for the success of the meeting.

It is not too much to say that no education is really valuable that does not lead the student in loving allegiance to the feet of Christ, the teacher of teachers. Nothing more important could happen to the university than a meeting like this we have enjoyed. Every Christian father and mother ought to be thankful. Every part of

Iowa will feel the benefit and Drake University has been strengthened at the very sources of its power to do a better work for the brotherhood.

It increases faith and courage to see our movement bearing such fruitage as the evangelist, pastor and workers have wrought in this great meeting. It rose above high-water mark in success and in the number of additions.

Wm. Bayard Craig.
Chancellor Drake University.

A WORD FROM THE BIBLE COLLEGE.

The Scoville meeting in University Place is of special interest to the Bible College in many ways.

It has taken thousands of dollars to bring Drake University to its present promising condition. It will take much more to put it where it must be to do the work before it. This money has come, and will come in the future, chiefly because a Bible College is wanted. This meeting sends back to the homes and churches of the donors to Drake University young men and women converted and others strengthened—living demonstrations that the Bible they love is doing the work they want not only in the ministerial department but in the whole university.

More than one hundred young men now in the Bible College have for nearly two months drunk in of the spirit of the great evangelist. They have come in touch with a powerful gospel magnet and have themselves become magnetized. Their spirits have partaken of the warmth and color of a great and noble life. These benefits will go with them even beyond death. No greater good providence is ever likely to befall them as preachers, this side of the grave. The meeting is worth to them alone every dollar it cost. When the donors have opened God's books in eternity they will find the income along this line worth more than most dream.

There are men today in the university who, three months ago, were not thinking of devoting themselves to the work of the ministry. They are planning to do so. They are our very best and strongest; men such as F. D. Power, Frank Richardson, J. J. Haley, F. M. Raines, I. N. McCash, H. O. Breeden and others were a few years since. Twenty years from now in the light of the facts of fulfillment these words will mean more than I can now put into them.

The hearts of our board of trustees have not always been understood. Their purpose has always been true to the Gospel of Jesus Christ. This meeting is a good index of what they have hoped and planned. The fame of the meeting going to the ends of the earth will bring more young people to the university and put more young men into the Bible College. It will soon double our material to work

upon. A reputation sometimes means everything. Many schools have not the reputation they like. Drake University now has and will keep it for years to come. We may not be able to banish the last playing card, or keep every last one out of the ball room, or persuade every critical writer to carefully examine the facts when he publishes the misdeeds of a student now and then; but we can convince the candid person that no churches in the land are more careful in these matters than the Central and University Churches and the faculty of the university.

The College of the Bible is profoundly interested in the future of our plea. It believes in it as a broad unsectarian plea. It believes that it is a worthy plea and deserving of the best place. In the days of the American Revolution the Congregationalist people outnumbered every protestant body in this country. And every man who thought that the best way to present salvation to a lost world through the blood of Jesus tried, and rightly tried, to keep it in the lead. In 1800 the Baptist people held first place.

CHEW FOOD.

Chewing Preserves the Teeth and Helps Digestion.

The finest specimens of teeth are seen in animals and human beings who chew the food thoroughly.

Dentists agree that teeth must be used to properly preserve them and therefore they urge people to chew their food thoroughly, but the nervous, hurried manner of eating is altogether too common among people and when fed on soft mushes they are liable to swallow the food without chewing.

Dyspepsia and bad teeth are the result if this practice is continued. True one can eat soft food without detriment if the necessity of chewing is remembered. Grape-Nuts food is so crisp and brittle and withal so pleasant to the taste that the user can not forget to chew and thus the teeth get the necessary use and the glands of the gums are made to give the juices that Nature intends shall be mixed with the food before it enters the stomach. A New York doctor says many New Yorkers put a little sugar on oat-meal and then cover with Grape-Nuts, and this method compels the chewing necessary to digest the oatmeal.

Grape-Nuts food is pre-digested and also helps in digestion of other food. The doctor's plan might do for a variety, but Grape-Nuts and cream alone are considered ideal by hundreds of thousands of brainy people.

There are other reasons why those who eat Grape-Nuts look nourished and well fed. The food is made of parts of the field grains which Nature makes use of in rebuilding brain and nerve centers. Proof will follow use.

And every believer in the Baptist plea tried to keep it there. Since 1825 the Methodist people have led all others. And no one blames any Methodist brother for doing his very best to keep the lead. All the signs at present indicate that the Disciples will soon have the lead and keep it some time. Missouri has settled the question in our favor. This meeting has put the supremacy in Des Moines beyond all question. We can have Iowa next if we want it and will continue humbly loyal to God. In winning it University Place Church will have no small part and the Bible College is indispensable. Brethren, support Drake University and we will do our part to put the Gospel of the New Testament in the van and keep it there.

A. M. Haggard, Dean Bible College.

**FROM THE VIEW POINT
OF A MINISTERIAL
STUDENT.**

To hear of a great meeting is cheering, to be a part of it is inspiring. Not the least result of this great meeting has been the stimulus given to the ministerial students. Like a mighty dynamo it has charged one hundred boys with renewed love and devotion to the Savior, and from as many pulpits the whole state of Iowa has felt the thrill. Brother Scoville's sermons have been helpful; but his great heart filled to overflowing with the love of Christ, his implicit faith in the Word of God, his yearning for souls, are what will remain and be reproduced.

The meeting has been an education in itself. Everything was done on a large scale. The thorough organization perfected by Dr. McCash will ever be a model for future work. Yet that which drew eighty-eight young men and seventy-four young women from the student body, and that which gave the greatest inspiration to the young Christian minister, was the exaltation of Christ. It was again clearly demonstrated that the strongest power that can be brought to bear on the strongest minds, is the old, old story of the Cross. I believe I speak the sentiments of every ministerial student when I say that Jesus has become to us a more living Savior. The influence for good cannot be measured.

Wm. J. Lockhart.

**FROM THE SUNDAY
SCHOOL STANDING.**

If there is any one organization in connection with the church which should be vitally interested during a series of meetings, it is the Sunday school.

While many changes have taken place in Sunday school methods since the birth of the modern Sunday school in Gloucester, more than a century ago, the same purpose remains—that of placing before the pupils right ideals, showing them the way of righteousness, and helping them to walk

therein. This was Robert Raikes' deepest motive. It is the heart motive of the Sunday school today.

Because officers and teachers desire the greatest good for their pupils they hail with delight everything which secounds their efforts, and they look upon the protracted meeting as a special opportunity for winning to Christ those for whom they have prayerfully labored. They welcome the evangelist as one who may be able to present in clearer light the truths which they have been trying to make plain. The consecrated, alert superintendent calls a meeting of officers and teachers, before the evangelist arrives, and together they consider the responsibility resting upon them. The anxious teacher's heart yearns for his pupils and he does personal work among them—at least this is what has occurred in our community recently.

During the meeting just closed two hundred and fifteen came to Christ from University Place Sunday school. One hundred of these were from the junior department. Many others were students of the university. The school has been abundantly blessed by the meeting.

Mary A. Carpenter, Asst. Supt. Univ. Place S. S.

THE SCOVILLE MEETING

The chief factors, as I see them, in the production of the great meeting just closed, during which so many have been added to the church, are:

First, the lucid, fervent, bold, able, persistent, uncompromising and yet tender and loving preaching of the simple Gospel as "the wisdom of God and the power of God" for salvation from sin unto all them that believe. Not in a single instance did the speaker express the slightest doubt concerning the efficiency of the utterances of the Word of God for the attainment of the ends whereunto they were given. And thus it has ever been with the heroes of the faith. They have declared God's message to men and left the responsibility for its content, and for the results, with him. "Not what you think, not what I think; but what does the Bible say," was one of the characteristic expressions of the preacher.

Second, another potent element in the meeting, from first to last, was the prevalence of the spirit of prayer, both on the part of the evangelist and all the truly spiritually minded members of the church.

Third, the singing, so devoutly and ably led, first by Brother F. A. Thomas and, for the last three weeks, by DeLoss Smith, was a strong factor in bringing about the joyous results.

Fourth, the preparedness of the church—the unity, spirituality and faith, with a willingness to work under our wise, consecrated and laborious pastor—was a factor without which such splendid results could not have been attained. All were "workers to-

gether with God," and he gave the bountiful harvest.

I close with the remark that the meeting has demonstrated anew the continued potency and timeliness of our plea for Christian union on the word of God. The world has not progressed beyond the need and appreciation of our plea for rallying men and women in the "unity of the Spirit and the bond of peace," at the cross of Christ, upon "the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." F. M. Kirkham, Formerly Editor Christian Oracle.

**NOTES ON THE SCOVILLE
MEETING.**

Three or more conversions were of persons, like the Ethiopian Treasurer, hearing as they journeyed.

A woman came to stop a day in the city. She was of a Christian family, but had never surrendered to Christ. She had grown to years of maturity and as wife and mother was yet out of

TIME WAS UP.

It Was Quite Coffee or Die.

When a woman is brought to the edge of the grave by poisoning from the drinking of ordinary coffee day by day, and is then made a well woman by leaving it off, her experience is worth something to others that are poisoned in various ways from the same habit.

Mrs. Jeannette B. Brown, 100 Minor street, New Haven, Conn., says: "Four years ago my life hung on a very slender thread with liver, kidney and heart trouble, and a very severe form of rheumatism. I was confined to bed with hands, wrists, feet and ankles so badly swollen that they bore no resemblance to parts of the human body. I had frequent sinking spells from heart weakness when I was thought to be dying and sometimes thought to be dead. My doctor, one of the directors of the State Hospital, a very successful man in his profession, told me to stop drinking coffee and use Postum Food Coffee, as he said coffee was the primary cause of my trouble.

I took his advice at once and discontinued medicines. Slowly the swelling disappeared, and the rheumatism left me, the sinking spells became less frequent, and I got out of bed and around the house. I was completely cured but it required some time.

For the past three years I have been a perfectly strong, healthy woman, sleep well, with good appetite, good color, active and energetic.

It is a great pleasure to testify to Postum that has made me a well woman again. I have many friends here and in other parts of the state who are using Postum Food Coffee regularly, and I know to their very great benefit.

Christ. Her friends had despaired of persuading her. Their prayers seemed unanswered. She came to the meeting, heard one sermon, was baptized and went on her way rejoicing.

The evangelist did not hesitate to repeat any good thing that he had said, when occasion so demanded; and the audience never seemed to lose interest in the repetition.

The closest attention and the best of order marked every session in the entire series of meetings. The evangelist has a great fund of anecdotes and illustrations which he used skillfully to hold the attention and kept his hearers on the alert by calling on them to supply a prominent word in the passage which he was quoting.

A soldier boy on his way to the Philippines was two days in the city. He learned of the meeting and came out to hear. Brother Scoville made an earnest appeal to young men to take Christ with them wherever they went in the wide world. The message found its way to this man's heart. He made the good confession and was baptized the same hour of the night.

A traveling man by the name of Scoville was in the city for a night. Seeing in the papers, and on the large placards fastened on the street cars notices of the great Scoville meeting, he was interested. He came to the meeting. It was the same old story of instant obedience. He tarried a few days more to get more good from the meeting and then went on his way.

Brother Scoville repeated two significant remarks which indicate the difficulty of the field: First, "I have never called for the quotation of a passage of Scripture in the Old or New Testament, but what three to five hundred gave it. I never saw a church so well trained in the Word of God." Second, "It is the most difficult pulpit I have occupied because every convert has to be taught full before he will move. My emotional sermons here brought fewest responses and I learned to substitute doctrinal ones instead."

The influences of the meeting in homes far away cannot be measured but some glimpses can be had of its far-reaching effect. One young man, after confessing Christ, sat down and telling her of his joy in beginning the Christian life and urged her to take the same step. An immediate answer came back, "I will be your sister, not only in the flesh, but also in Christ."

A father who had two sons attending the university received news that one had confessed Christ. The mail was too slow to carry his message of love. So the father telegraphed: "We are rejoiced at the step you have taken. Tell your brother to do likewise."

All the financial interests were met with a promptness that was truly refreshing.

The interest in the meeting was so deep and widespread that some who did not attend were reached. One

Do you get up... ... with a lame back



Do you have Rheumatism?

Have you Bladder or Uric Acid Trouble?

To prove what SWAMP ROOT, the Great Kidney and Bladder Remedy, will do for you all our readers may have a SAMPLE BOTTLE SENT FREE by mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow: Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is

evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognise in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in The Chicago Christian Century.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

young man of strong prejudices, one who is constitutionally opposed to revival meetings, and was rarely if ever present, sent for the pastor and promised to obey the Gospel.

The meeting has been called great. Its greatness cannot be expressed in figures, as Pastor McCash and Evangelist Scoville have so often said. Yet figures serve the purpose of comparison. Dr. Carroll in the *Christian Advocate* of March 28th gives the net



H. O. BREEDEN,
Pastor Central Church.

increase of the Congregational Churches of the United States for the whole year of 1900 as 1,486. With the Scoville meeting in Des Moines since January 1st last, our churches have had two-thirds as many, or 1,000. Indeed the meetings have been great.

The wisdom of having all the workers thoroughly organized was fully demonstrated. By such an organization the pastor and evangelist were able to place them where they were most needed.

The Scripture responses were wonderful. The evangelist so often spoke of this matter. He seemed surprised that when quotations were called for not only did one hundred to one hundred and fifty voices respond, but that these passages had such a wide range. One evening the preachers, young and old, gave the texts of their first sermons. More than one hundred responded. The sentiment that permeated these was not so much doctrine as the spiritual life and Christlikeness. This was gratifying to the evangelist.

Among the preachers of Iowa who were in attendance upon one or more services at University Place were Brethren Jones, Allerton, Ellis, Ely, recently of Kirksville, Mo.; Ferrell, Ross, Odenweller, Needy, Lawrence of Maryville, Mo.; Hastie, Ridenour, and evangelists Marshall, Lowe and Webb.

"Righteousness exalteth a nation," was one of the mottoes on the walls of the church. "Not souls but lives for Christ," was another.

The central thought may be gathered from phrases repeated over and

over again: "It does not matter what I think, but it does matter what God says. It does not matter so much what you believe but with Paul let us say 'I know whom I have believed'—Christ, not creed." The motive of service was "the glory of God and the salvation of men."

In an opening service a little incident touched our hearts. An aged sister repeated the words: "Out of the mouths of babes and sucklings thou has perfected praise." Just then a baby voice, loud and distinctly heard, as if by inspiration and perfectly timed, fulfilled the Scripture in its baby way. You can better imagine the scene than I can describe it.

The evangelist sought to avoid formality and to give as much variety as possible. On one occasion his subject was faith. Instead of announcing a text he called for a passage relating to faith. He used that as long as it served his purpose and then called for another and another until the sermon was finished.

The pastor of University Church has a reputation far and near for his remarkable memory of people and their names. Never has he been known to forget a name until this meeting. It was not the great number, we think, which caused him to forget, but the joy of the great meeting crowded out one name on one of the evenings of great victory. He tried to call it and passed on with the promise that he would catch it in a moment. When half way down the line like a flash it came and was joyfully and triumphantly announced as Smith! This was a little too much for the gravity of the good people.

What does Scoville preach? The Gospel, the whole Gospel, and nothing but the Gospel. Not as a power, but as the power, the only power, and the all-sufficient power of God unto salvation to all that believe. He often says "not what men think, say and write in a book, but what the Bible says."

Brother McCash was a wise and efficient general, and was himself at all times in the thickest of the battle, scarcely taking time for needed rest.

In preaching, Brother Scoville wielded the old Jerusalem Gospel in simplicity, fluency and great earnestness; in the spirit of love, with absolute assurance of its truth, without any doubts, or any apology whatsoever. The spiritual uplift of the social meetings was all perfected and divinely blessed.

SHE CENTRAL CHURCH.

The Central Christian Church of Des Moines has a history of nearly forty years, and through this long and honorable existence it has always kept even pace with the progress of a growing city, and sometimes—notably within the last ten or twelve years—has far surpassed its natural and proportionate increase.

In September, 1860, was organized the Church of Christ at Des Moines, Ia., with a membership of seventeen persons—a loyal and hospitable band, whose homes were always open to the evangelist, and whose earnestness and enthusiasm did not yield under the difficulties of small numbers and meager resources.

The pioneer preachers were Elders P. S. Russell, G. S. Carpenter, Jas. P. Roach and W. Short. Under their ministrations the membership of the congregation was so much increased that in March, 1864, the church called to its service Elder James E. Gaston, its first regular pastor. Up to this time they had had no meeting place of their own; but in the same year was begun a church building erected on the lot where now stands the Union Station, and finished two years after at a cost of \$7,500. This building was occupied by the church for about ten years, until in 1875 a move was made to the old Presbyterian Church on Locust street. This improvement in location, and a great meeting held by D. R. Lucas, led to a large gain in membership; and shortly thereafter the new quarters had to be enlarged by the addition of parlors and classrooms, in order to meet the requirements of a growing congregation. A mission Sunday school, held in East Des Moines, followed by a series of meetings under the leadership of A. P. Cobb, were the prelude to a separate organization for that side of the river; and in January, 1885, fifty-eight members of the Central transferred their names to the new congregation. In June, 1888, 387 persons from the Central enrolled their names with the new church at University Place, leaving only about an equal number in the parent church.

But, in spite of these great losses,



CENTRAL CHURCH.

the church still grew in numbers, and the need of a new building became pressing. A lot on the corner of Ninth and Pleasant was purchased, at a cost of \$11,000, and in June, 1889, the structure now occupied was begun. The next year it was finished, at a cost of about \$100,000 for house and grounds. It is one of the most beautiful and convenient houses in the West. It is built of Lake Superior brownstone, both substantial and ornate, symmetri-

cal and pleasing in proportions; the interior charming from harmony of color and beauty of architectural lines. The auditorium will seat 1,200; the chapel, 600. The "living rooms" include a pastor's study, library, kitchen and dining room, used also as a gymnasium. Here, for the past year, has been carried on the work of the institute, in which have been conducted classes in physical culture, cooking, sewing, writing, stenography, book-keeping, German, French and Spanish. The institute is the latest and one of the most successful enterprises of the church, and is destined to grow in interest and importance. For the Central, while never neglecting its mission to point to another world, is always foremost in the works of philanthropy which make this world a better place to live in. It conducts a large and prosperous Sunday school, Junior and Senior Endeavor Societies, and contributes generously to missions, furnishing the entire support of two missionaries—Bro. Guy in Japan and Dr. McNeill in India.

The church has been especially fortunate in its pastors from the beginning. The following is a list of those that have served in that capacity: James E. Gaston, from May 15, 1864, to April 1, 1867 A. I. Hobbs, April 21, 1867, to June 11, 1871; John Encel, Sept. 10, 1871, to Feb. 4, 1872; John C. Hay, May 4, 1873, to Jan. 17, 1875; John M. Monser, March 7, 1875, to March 19, 1876; D. R. Lucas, June 11, 1876, to June 11, 1881; B. J. Radford, Aug. 14, 1881, to Aug. 1, 1883; A. P. Cobb, Sept. 30, 1883, to July 13, 1884; H. O. Breeden, Dec. 1, 1885, to the present time. In the interim from July, 1884, to December, 1885, the pulpit was filled by various persons—G. S. Carpenter, D. R. Lucas and J. H. MacElrey.

The growth has been steady, and within the present pastorate remarkable. In a series of meetings held by Professor Black, 246 were added to the membership. A meeting, conducted by Updike and Easton, resulted in the accession of 550 persons. J. S. Meyer and B. B. Taylor conducted successful meetings; and every winter has been marked by a continuous series of sermons, often by the pastor without outside aid.

The Central Church has just closed one of the most resultful meetings of its long and worthy history, conducted by Charles Reign Scoville of Chicago. The number added by confession and otherwise was 306.

The Central Church deserves the title "Mother of churches in Des Moines." For the nucleus of every church in this city was furnished by the Central. It organized the East Side church in 1885, the University Church with nearly 400 members in 1888. It assisted in organizing the Ninth and Shaw Street Church in 1889. From its membership the Grant Park

Church was organized in 1892, the Valley Junction Church in 1893, Highland Park in 1894, Chesterfield in 1896, Park Avenue in 1897 and the South Side church in 1900.

Thus it will be seen that the Central Church has averaged almost a church a year for the last ten years. But we are happy to add that the Central has been ably seconded by the University Church in all the work of the city since it became a separate church.

During the present pastorate more than thirty-five hundred people have been received into the Central—more than 2,000 by confession.

H. O. Breeden has been the pastor of the Central since December, 1885; and to his fine courage and splendid ability is greatly due the phenomenal success of the church in Des Moines. He never allows his congregation to rest on their oars. It is his delight to pluck the flower victory from the thistle.



MRS. ZADIE BRICKERT.

tle danger. He is always planning greater things, and commanding success where the timid can see no possibility but failure. In the community he holds an influence unequalled. He can be counted on to forward every good work. With a genius for knowing and appreciating everybody, his friends are not limited to his own congregation, large as it is. His work in Des Moines has been a signal illustration of "the right man in the right place," and, far from being at an end, suggests the finest possibilities for the future.

To the above, written by one of the most cultured women of the Central Church, we subjoin a brief paragraph from the pen of Geo. A. Jewett, the senior elder of the Central Church, and one of the best known business men of America:

"While the Central has been blessed with as loyal a company of brothers and sisters as can be found anywhere, yet all will recognize the fact that great credit is due Dr. Breeden for his great generalship, his splendid powers of organization, his faculty in developing latent talent, his grand way of inspiring noble deeds and aspirations in

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Dr. W. H. MAY,
94 Pine Street,
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his membership, his indomitable energy, his masterly powers which enable him to direct many enterprises at the same time, his love and loyalty to his brethren, entering heartily into all the trials and triumphs of each member, knowing and advising with them, assisting the unemployed to positions, the troubled over their difficulties. His splendid memory enables him not only to know personally every member of his large congregation, but the occasional visitor, and not only to know them, but to know all about them, their employment and circumstances, hopes and plans; his good business judgment enables him to assist and direct in the finances of the church; but, above all, his consecration to the cause of our Master has made him the power he has been in Des Moines. It is these things for fourteen years that have helped to bring the Central to its present prominence, and made it a pleasure to any of its members to be introduced, when away from home, as a member of the Central.

UNIVERSITY PLACE CHURCH.

The University Church was organized in October, 1888, by D. R. Dungan with about 300 members, principally students of Drake University and residents of that portion of the city who had previously been members of the Central Church. For a few years services were held in the university chapel. In 1890 a substantial, commodious building was erected at a cost of \$40,000. It has an actual seating capacity of 1,350, and has accommodated by the use of class rooms and all available space as many as 2,250 persons at one time. The following brethren have been pastors in the order given: D. R. Dungan, J. P. Davis, J. B. Vawter, E. M. Todd and the present pastor, I. N. McCash. In 1888 Prof. W. F. Black held a meeting which resulted in 100 additions. In 1891 J. V. Updike assisted by J. E. Hawes held a meeting that resulted in 254 additions. In 1893 I. N. McCash, then pastor of the church at Maryville, Mo., held a short meeting, resulting in thirty-two additions and a call to Bro. McCash to become pastor. During the year 1893 under the regular pastoral work of Bro. McCash, there were 252 accessions. In February, 1894, Bro. McCash held his second meeting which resulted in eighty-four additions, making a total for that

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year of 291. In 1895 R. T. Mathews, assisted the pastor in a meeting resulting in sixty additions, making a total of 319 for the year 1895. In 1896 no special meeting was held, but there were 174 additions at regular services. In January of 1897 Bro. McCash held his third meeting with 115 additions. Later, D. R. Lucas held a meeting with forty-five additions. The growth of



H. W. BRICKERT,
Pastor East Side Church.

the church has been constant, additions being numerous and regular, till it now has a membership of 2,343, including the 573 in the Scoville meeting, which has just closed, making it the largest church in the city.

The pastor, I. N. McCash, is one of the ablest men in the brotherhood. He is a strong preacher and most successful pastor. He is loved by all in the community, both in the church and out. He is a good general as well as a self-sacrificing, untiring worker. He knows every member of the large church, and almost every student in the university by name. He is always very popular with the students and many of them become Christians under his preaching. Never did pastor and people work together more agreeably, harmoniously and successfully.

The influence of this church is far-reaching. Students from all parts of the country coming to the university receive here an impress which they carry away with them to their homes. Nowhere is there a greater opportunity for a pastor to wield a great and widespread influence for good and never was there an opportunity better improved.

This was the first church in Iowa to send a missionary to a foreign field. Miss Luduska Wyrick was sent to Tokyo, Japan, in 1890, and has been supported there ever since by members of this church.

The Sunday school is divided into

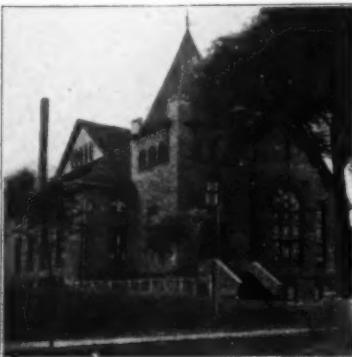
three grades with a superintendent for each. The attendance recently reached over 900. There are between thirty and forty classes in all including a "Young Men's Class," which is taught by Bro. McCash, and which enrolls upwards of 100.

All organizations of the church, including C. E., Junior, Endeavor, Intermediate, C. W. B. M., Ladies' Aid, etc., are active and large in proportion to the membership of the church.

This church sustains mission work at Pleasant Hill, three-quarters of a mile northwest, Francis avenue, one mile northeast, West Woodlawn, two miles and a quarter northwest, and Saucerman avenue, a half-mile south of the university.

AST SIDE CHURCH.

In May, 1877, through the efforts of Geo. A. Jewett, D. F. Witter, Bro. Swift and Sister Gilcrest, members of the Central Church, a mission Sunday school was organized. The mission



EAST SIDE CHURCH.

prospered under the charge of A. P. Cobb, A. F. Armstrong and D. R. Dungan, and in January, 1885, a church was organized with G. K. Berry as pastor. A lot was purchased at a cost of \$2,300 and a building erected where the present house now stands, which was dedicated July 25, 1885. Following the pastorate of Bro. Berry, D. R. Lucas, F. Walden, W. H. Johnson, A. I. Hobbs, J. L. Weaver, James Small, D. A. Wichizer, J. M. Lowe and E. W. Brickert each served the church as pastor in the order named. The work steadily progressed and the numbers were increased during the time by meetings by various ones till the membership exceeds 500. During the pastorate of Bro. Wichizer the present new building was erected. The church is now in a prosperous condition and doing excellent work under the leadership of the present pastor, E. W. Brickert. There have been over 100 additions since he took up the work six months ago. They are just now in a short meeting with Bro. Scoville as evangelist.

Mrs. Zadie Brickert, the pastor's wife, is an able assistant in church

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work. She is a cultured musician and an excellent soloist. Her voice is strong and peculiarly sweet.

Bro. E. W. Brickert, the pastor of East Side Church, is a cultured, scholarly gentleman and a very successful pastor. He possesses a combination of the characteristics of both the teacher and evangelist. His work is marked by numerous additions to the church.

HIGHLAND PARK CHURCH.

The Highland Park Church was organized Dec. 17, 1893, with seventeen charter members. Bro. Chas. H.



CLARK BOWER.
Pastor Highland Park Church.

Stearns, who had brought the little band together, was immediately assisted by H. O. Breeden, I. N. McCash

PARK AVE. CHURCH.

The church at Park avenue on South Ninth street is one of the younger organizations in the city. The work was begun in December, 1894, at the Maple Grove schoolhouse, about one and one-half miles south of where the church now stands, when a very successful meeting was conducted by Bro. B. H. Linkenfelter.

On the first day of January, 1895, a temporary organization was effected, with about thirty members, at which



PROF. SHERMAN KIRK,
Pastor Park Avenue Church.

time there was some talk of building a new church, and the present site was suggested. In December, 1895, Bro. Carl Davis, then a student in Drake University, held a short meeting, and on Jan. 1, 1896, an all-day meeting was held, and Bro. Truman Jones, one of our present board of elders, urged a meeting with the people at Park avenue, with a view to arranging for a union of all the workers in that community, and thus effecting a much stronger organization. Again, in December, 1896, Bro. Ohern, now of the State University of West Virginia, conducted a series of meetings ending with a festival on Jan. 1, 1897. A splendid three weeks' meeting was then conducted by Bro. H. O. Breeden at the Park Avenue schoolhouse. A permanent organization was consummated, and the meetings of the church were held in the schoolhouse, until the present church home was erected. The building was commenced in September, 1897, and dedicated Dec. 5, 1897. It is a neat, substantial brick structure, built well back on the lots, so that if more room is needed in the future an auditorium can be erected in front and our present chapel can be used for a lecture room. The present

building cost about \$2,300, and has all been paid except about \$100. Since the resignation of Bro. Ohern the church has been served successively by T. S. Hausaker, F. L. Van Voorhis, J. Mad Williams and the writer. The church was organized with about sixty members. At present we have 110 on the church roll. The church is located just within the city limits. The nearest pavement is almost one mile distant and sidewalks are at least two miles from us. As a consequence it requires a little more zeal and devotion to get out to our services in bad weather than it does to go where the house of worship is more accessible. We have a noble band of workers. Our Sunday school is one of the best in the city for its size. Bro. James Tusant is the superintendent. The C. W. B. M. auxiliary was organized only a little more than a year ago and is entitled to a place on the roll of honor. Sister F. M. Rice is the efficient president and to her zeal and consecration is due much of the success of the work. Our C. E. has been recently reorganized, with Carrie Nichol as president, and we hope to see much good result from the work of the young people. Our Ladies' Aid Society is doing an excellent work. Mrs. Geo. Thomas is the president. The new army post is to be located some two miles south of the church. This will bring improvements in the way of paving, sidewalks, water and gas, a street railway, etc. There will undoubtedly be a rush toward Park avenue for lots upon which to build residences, for Park avenue is one of the most beautiful parts of the city for residence. This will mean added opportunities for the church. We are the only people on the ground and it will be our responsibility to see to it that those who

for a number of years in a schoolhouse. The present building is pleasantly located at the corner of 30th street and Dean avenue. It was erected in 1894 at a cost of about \$3,600, of which amount we still owe about \$700. The first meeting was held in the Endeavor room, Jan. 1, 1895. B. E. Utz, pastor.

The church has received much help from the City Mission Board, and is receiving some aid at present, but will not need it much longer. The follow-



W. J. DODGE,
Pastor Ninth and Shaw.



PARK AVENUE CHURCH.

come into this community are interested in higher things. There is before us an open door. May God help us to see our opportunity.

Sherman Kirk.

GRANT PARK CHURCH.

Grant Park Church of Christ met

ing are the names of some of the men who have labored in establishing the Gospel: C. E. Waite, Evangelist Kellums, C. E. Plle, R. C. Molton, Bro. Major, Frank Parrish, Bro. Morey. Most of these have labored while attending Drake University, and the church never has had a resident pastor.

The present membership numbers 138, of whom 18 have united this year.

The writer began work with this congregation last September, and everything now seems to be in a prosperous condition. The Bible school numbers 126. The Y. P. S. C. E. and Ladies' Aid Society are doing splendid work.

The writer is studying at Drake University and in the near future will reside at Grant Park.

M. Millard Nelson, Pastor.

THE NINTH AND SHAW STREETS CHURCH.

The church known as Ninth and Shaw streets church was organized as a mission of the East Side church and was sustained for five years by the University church. In June, 1895, Bro. Kellums held a meeting under the direction of the Christian association after which it was for a time independent. It is now supported by the as-

sociation and Bro. W. J. Dodge is the pastor in charge. This church has passed through some hard struggles. It is now in good working order and has about 60 members.

CHRISTIAN ASSOCIATION.

On March 29, 1892, to more effectually accelerate the work of Christ, the "Christian Association of Des Moines" was organized with Dr. A. I. Hobbs, dean of the Bible department of Drake University as president, W. W. Williams, secretary, and Geo. A. Jewett



EIGHTH AND CLAY STREET CHURCH.

treasurer. A constitution and by-laws were adopted which provide for representation of the churches as follows: Five members from every organized church of Christ co-operating with it, and one from each mission under its supervision. The object of this association is to secure co-operation of all the churches in city mission work. Under its direction churches have been organized at Grant Park, Chesterfield, Highland Park, Valley Junction, Park avenue, and the "Ninth Church of Christ" (colored).

The association holds deeds to the buildings erected by it, and all the churches of the city contribute toward it.

The following are the churches in Des Moines: Central University place, East Side, Highland Park, Grant Park, Ninth and Shaw, Chesterfield, Park Avenue, Valley Junction, Francis Avenue, West Woodlawn, Pleasant Hill, African Mission and Saucerman Avenue. The Valley Junction and Ninth and Shaw St. churches both have houses and regular pastors, but we did not succeed in getting photographs or special statements from them.

Parson Rousegood's Experiences

his ups and downs, are being printed in each issue of

"Daily Bible Reading,"

a religious paper packed full of good things for all Bible lovers. It goes to 45 states, Canada, England and Scotland, and has 6,000 circulation. Send 50c for it one year. Sample copy free.

Write CHAS. J. BURTON, Editor, Canton, Me.

Correspondence

EUREKA NOTES.

The spring term is now in its fourth week with the best attendance of any spring term of late years.

The new books and apparatus purchased with the \$5,000 fund of Mrs. Harness-Tuttle have not all arrived, but enough are on hand to make a great increase in our library and laboratories.

The senior class have selected Emil G. Hirsch to deliver the commencement address. Mr. Hirsch is the foremost Jew in America.

Eureka College will celebrate "Arbor Day" in the best possible way. We expect to have with us Peter B. Wright, secretary of the Municipal Art League, Chicago. He will give suggestions, looking to further beautifying Athletic Park and Campus. Supt. of Public Schools Joseph Carter of Champaign will deliver an address in the afternoon.

Bro. H. H. Guy of Chicago University spent April 16th in our midst, holding counsels with the students through the day and delivering an address in the evening. Bro. Guy understands student life and knows how to reach them. He did us all good, intellectually and spiritually. Hope he may come our way again before he returns to his field of labor—Tokio, Japan—where he has labored seven years as a missionary.

Bro. A. McLean of Cincinnati re-

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sented and it had the desired effect which will be proven when ere long there will be more to follow the representatives. Eureka already has on the foreign field.

The writer heard Miss Della Genseal render that famous book, "The Daughter of a Republican," April 12th at Manito, Ill., and must say that it should be given in every church in the land. Christian Endeavor societies wanting to give a first-class entertainment, one that will do some good, could do no better than employ Miss Della Genseal of Eureka, Ill.

KEPT THE DOCTORS BUSY.

William J. Hirsch of Wild Rose, Wis., writes the following letter to Dr. Peter Fahrney, Chicago, Ill.: "I desire to let you know of my gratitude to you for my recovery from a severe illness, with which I was taken down in November, 1896. I received 21 visits from local doctors without the least benefit. Dr. —— of Wild Rose called three times, and Dr. ——, from Wautonna, called eighteen times. They agreed that I had catarrh and inflammation of the bladder. I suffered terrible pains. Entirely discouraged, I gave up the doctors and commenced using your Blood Vitalizer. It soon began to show on me and an improvement commenced. Your medicine is grand. I want to help you benefit humanity. All my influence shall be spent in behalf of you and your Blood Vitalizer."

When all else has failed, then try Dr. Peter's Blood Vitalizer. But why wait till then? This remedy holds an unbroken record of success in the treatment of blood, kidney and bladder troubles. Thousands have testified to its merits. It is not a drug store medicine, but can be obtained of special agents. If there is none in your neighborhood, write to the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.



EDGAR S. BOGESS,
Pastor Eighth and Clay Street Church.

cently spent a few days with us preaching at the church Sunday morning, April 7, and at the college chapel Sunday at 4 p. m. On Tuesday following he delivered another most excellent address in the chapel to the student body. Subject: "Demand of the foreign field upon Young Men." There were many new thoughts pre-

to deliver "The Daughter of a Republican."
B. H. Sealock.

ROCKFORD (ILL. DEDICATION.

The Central church of this city, the only one presenting our plea to a population of 35,000, after two years of hard service, is now in a church home and is a recognized part of the city's activities. Bro. Finis Idleman was present at the dedication, which occurred April



O. F. JORDAN,
Pastor at Rockford, Ill.

14, and captivated the people with his presentation of the truth. Morning, afternoon and evening the church was crowded to the limit. In the afternoon almost enough money was raised to cover the cost of the extensive repairs and the rest is in sight. In the evening the pastor, O. F. Jordan, explained the place of a church house in Christian work and in the name of the congregation dedicated to God's service. At the morning service there were six additions, making twenty-three in all during the past six months, all at the regular services of the church.

Though this effort leaves the brethren with drained pocket books, they have full hearts and are resolved to be satisfied with nothing but an entire subjugation of our city for Christ.

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BY PROF. WM. J. KIRKPATRICK

Professor Wm. J. Kirkpatrick, the author of **CHRISTIAN MELODIES**, is one of the leading and best known gospel song writers in the world today. His songs have been sung the world over in almost every town. Some of his songs have been translated and sung in all languages. He has the advantage of many years of experience as a musician and song writer, and has put the best productions of his life time, as well as the best songs of the principal song writers of the country, into **CHRISTIAN MELODIES**. This certainly insures for this book the greatest variety and the best quality of songs.

"Book of Rarest Musical Gems"

This is the universal pronouncement of all musicians who have used or examined this new and popular song book. All responses from those using the book are enthusiastic praises. "Best book of the kind I have ever seen." "The more we use it the better we like it." "Gets better all the time;" etc. These are samples of expressions received. No other book on the market approaches it as an all-purpose church song book. It is mechanically perfect, neat, artistic and durable. Contains 192 pages and 227 songs.

Choicest Songs of the Century

Every song writer has a few **favorite songs**—or those which he regards as his **best**—and which make for the author his reputation. Every musician has also his own peculiar style. A book written principally by one man does not excel, as it has no variety of style but a few very good songs. In **CHRISTIAN MELODIES**, eighty leading song writers have contributed their **favorite or best songs**. This insures not only a collection of the most excellent songs, but also the greatest variety of style. This is why people never grow tired of the songs in **CHRISTIAN MELODIES**. Besides its large number of the latest songs it contains a great many of the old songs that have become popular favorites and never die.

No expense was spared in the production of this book. The best songs were secured regardless of their cost. Many very good songs were rejected because not good enough. No other book shows such care and judgment in **excluding** the inferior and **including** only the best. No cheap devices or make shifts, such as **rivets** were used in binding. It is a **hand sewed** book, which is the best and most expensive style of binding. If you want the most popular, best wearing and most satisfactory all-around song book get **Christian Melodies**, pronounced by all, "A Book of Gems."



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**GENEROSITY OF GENERAL DRAKE.
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PROPOSITION TO ENDOW DRAKE UNIVERSITY.**

The following is from the Des Moines Leader of April 11th:

Gen. F. M. Drake, ex-governor of the state, arrived in the city last night and is quartered at the Savery. General Drake will remain in Des Moines until tonight. He is here for the purpose of consulting C. E. Eastman, the architect, on the plans for the new library and the new church which are to be erected in Centerville. He has been in correspondence with Mr. Eastman for some time, and the latter has the plans for the buildings completed.

"It is the intention to proceed with the erection of the church and library as soon as possible," said General Drake in answer to inquiries regarding them. "I will give the ground and the building for the library. It will cost from \$25,000 to \$30,000. The only condition I have attached to the gift is that the city shall support the library by levying a 2-mill tax for that purpose. I am not building the church, but have agreed to bear half the expense. The cost of the church will be about \$25,000.

"I do not know just what progress is being made with enlarging the endowment fund of the university here. I have made an offer to add \$25,000 to the endowment fund whenever \$75,000 is raised from other sources."

"Will this offer hold good until the entire \$500,000 is raised?"

"Yes; that offer is good perpetually. I am willing to give \$25,000 out of every \$100,000 of endowment that is obtained. I think, however, the public should raise a part of the amount. It is my belief that small contributions should be secured from as many sources as possible. I believe the people of Des Moines should contribute to the cause. The university is of inestimable value to the city. It adds much in a commercial way. The church has grown greatly since the university was started. There are today about 5,000 and 6,000 people in Des Moines connected with the Christian Church."

General Drake was met here last evening by his daughter, Mrs. Dr. Sawyers, and her husband, who have just returned from the south. He will visit Drake University today. Tonight he will leave for Chicago, and from

there will take a trip to the south. The general's daughter in Chicago, Mrs. Shontz, has a winter home at Daphne, just across the bay from Mobile, Ala. It is located on an old plantation and is being remodeled and converted to a modern structure. There General Drake expects to sojourn this spring. He has been at home at Centerville during the winter, and is in unusually good health. He was greeted by large numbers of his old friends as he stood in the lobby of the Savery last evening.

The friends of Drake University are trying hard to raise the \$375,000.00 that the institution may secure the \$125,000,000 from Gen. Drake. A more liberal offer has never been made to any enterprise in our brotherhood and if the friends of Christian education sit idly by and allow this opportunity to pass it will permanently injure the cause of education, and will probably, highly probably, hinder Drake University from ever becoming the great school its friends hope it will be, and from ever being able to stand for such educational advantages as a people like the Disciples of Christ must have. Now is an auspicious time. Now a dollar is worth more than in the past or in the future for the great benefactor who makes this generous offer has not many more years to live.

At the Congress Bro. Powers said: "It is certain we have reached a crisis in our educational affairs. We occupy advanced ground in everything but education. We are top heavy on 'our plea' and our educational work has run down at the heel." The statement seems to be verified by the facts, but to supplement the offer made by Gen. Drake will be to stiffen the counter and build up the "heel." Don't wait to be visited but make out a check or make a note and send it to Drake University. It will be properly receipted by their careful bookkeeper, Mr. A. M. Allen. A few days ago Bro. C. T. Noble of Chariton gave a farm of 160 acres in the name of his daughter Melita, who is a graduate of the art department. "Go thou and do likewise, but if you cannot give a large amount, then give a smaller, sign the pledge below and send to Chancellor Wm. Bayard Craig, Des Moines, Iowa.

As a friend of education, I hereby pledge at least

...ONE DOLLAR...

to Drake University. The actual amount and the time of payment to be arranged later.



**CHILDREN'S DAY
For Heathen Missions**

**The First Sunday
in June 1901,**

Will certainly be a Great Day.

The Foreign Society will furnish the following, free of charge, to schools that observe the day in the interests of this work.

1. Children's Day Exercise, *The Better Day*, by Prof. P. H. Duncan.
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Give the number in your school and all the necessary supplies will be furnished. Address at once,

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The following endorsements speak for themselves and are daily accumulating. You can call on them or write them for full information as to their genuineness. When writing enclose a stamp to insure a reply.

M. Newman, 204 4th St., Des Moines, the well known insurance man, cured of a bad case of Rheumatism of long standing and is now loud in the praise for the wonderful healing device.

Mrs. R. H. Riest, 7 Normandy Block, Des Moines, a very highly esteemed lady, cured of Nervous Prostration and a complication of diseases after suffering for years and trying many physicians and remedies.

Dr. J. A. Taylor of 512 8th St., Des Moines, has thoroughly tested the Oxygenor, with marked success in every case and he says it is the most scientific and successful treatment for all human ills that has been his pleasure to witness.

Mrs. W. L. Snyder, 1427 Capitol Ave., Des Moines, cured of Neuralgia, Headache and Nervousness, after suffering for years.

Rev. Isaiah Reid, Associate Editor Christian Witness, Office 572 Good Block—Perfected Oxygenor relieved and cured his wife, who had a very bad case of Rheumatism and Neuralgia, and suffered untold agony for years, and tried many remedies and physicians.

Samuel Jay, Minister of Friends' Church at La Grand, Iowa, indorses the merits of Oxygenor in strong terms, after the instrument cured his wife of Dropsey and severe case of Muscular Rheumatism, after suffering for over three years.

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DR. G. WALTER FILLOON
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A NEW BOOK IN A RICH FIELD

By CLINTON LOCKHART, A. M., Ph. D., Drake University, Des Moines, Ia.

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4. To all students and readers of the Bible, who must interpret to their own souls.
5. To teachers and students of Bible Colleges and Theological Seminaries, who seek scientific methods.

EXTRACTS FROM THE PREFACE

Men early discovered the fundamental laws of speech, and prepared grammars. Next, they discovered the principles of mental activity, the laws of thought, and immediately books on mental philosophy appeared. Last of all, men have noted that the processes of interpretation are as truly governed by general principles as those of thought and speech. Moreover, the very fact that thought and the expression of thought are in accord with definite laws, implies the possibility, if not the necessity, of interpreting also according to scientific principles that may be clearly defined. For several generations scholars in various schools of Christian faith have been approaching agreement upon the

laws that control the processes of interpreting human speech so that, at present, the principles herein set forth want but little of universal recognition. Why, indeed, should there not be standard principles of interpretation as well as fixed rules of grammar or rhetoric? Is it not as important to interpret as to speak? Is not the interpretation often the more difficult task, and therefore the more in need of authoritative direction?

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I have read the advance sheets of Dr. Clinton Lockhart's new book, "Principles of Interpretation." It is a credit to him, to Drake University, and to his alma mater. In style it is as clear as light and as strong as law. Applied to the difficult problems in Biblical literature, it will give satisfactory results, not only to the college student, but to the common reader. It is thoroughly scientific and might be applied to other than Biblical literature. It is the best work I know on the subject.

ALFRED M. HAGGARD.

Dr. Clinton Lockhart's new book, "Principles of Interpretation," is a clear, concise and forcible treatment of the subject. All students of the Bible in the college or out of it will find invaluable help in this book. It will give command of the principles, now well established, that, used in the interpretation of any writer, will prevent unsound and unwarranted use of the writer's words. Dr. Lockhart knew just what he wanted to say, and has said it in such a delightfully clear style that his book is a model of its kind.

WM. BAYARD CRAIG.

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